

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO  
THE ARTS, SCIENCES, LITERATURE  
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—Startling Frauds. The Personality Versus the Omnipresence of Deity.
- SECOND PAGE.—From Different Standpoints. The World Moves. An Angel of Mercy Gave Warning. The Dual Nature of Jehovah.
- THIRD PAGE.—Woman and the Household. Magazines for June not before Mentioned. Books Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—Evolution and Design. Herbert Spencer Loose Statements and Dim Views. Curiousities of Henry Slade's Mediumship. Rev. Joseph Cook. Going to Europe to Spend \$1,000. "This is Dragon's Blood." The Salvationists, General Items.
- FIFTH PAGE.—The Soldier Heroes. Notes from Onset. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Vicarious Atoneement. A Little Frozen Truth about Boston. Premunition of Death. "The Mind-Cure Craze." A Prophecy—Mould Builders. The Apostate's Creed. The Existence of God. Another Case—A Suggestion. Notes and Extracts from Society. Signs of the Times. Surveys and Narratives on Miscellaneous Subjects.
- SEVENTH PAGE.—Hints and Helps. A. B. French's Library. Lectures. New Spirit Mother. Miscellaneous Advertisements.
- EIGHTH PAGE.—Jottings from Delaware. Divine Fragments. Disintegration. Sensible Words. Miscellaneous Advertisements.

## STARTLING FRAUDS!

### METHODS DARK AND DEVILISH.

The Deceptions Practiced in the Name of Spiritualism.

Jesus Represented by the Forms of Artful Villains.

The Spiritual Temple and its Builders.—Mrs. Dyer and Mrs. Beste.—The Female Element.—Mr. Caswell and Elginated Spirits.—Mrs. Beste Brought the Ancient Spirits to Boston.—The Star Circles.—Ancient Egyptian Priests.—King Solomon Appears.—The Confession of Mrs. Hatch.—The Paraphernalia for Materialization worn in "Bustles"—A Young Man Beat Out of \$50.—Anderson's Ancient Spirits.

(Special Correspondence.)

To say that Boston Spiritualists are greatly agitated on the materialization question, only faintly expresses the situation. The veterans admit that never before has discussion been so free and denunciation so bitter. It pervades the sewing circles, enters the séance room and is familiar after-talk at the Sunday meetings. Even some of the older Spiritualists who have heretofore been conservative are now heard to sharply criticize the exhibitions that are given under the all-embracing name of materializations. Each day seems to add fuel to the flames in the shape of a new incident or some added proof of the unreliability of these manifestations. Boston has been the headquarters for the materialization business and it has also been the centre for numerous exposures. Each exposure has added new victims to the large list of those who have been humbugged. As a result, therefore, the anti-fraud ranks are bold and resolute, and it would not be surprising if the agitation should culminate in a long deserved reform.

For the past six months the Spiritual Temple has contributed as many sensations as the most hungry could desire. Considering the objects for which the Temple was founded it is curious that it should have furnished the spark that has caused so great a conflagration. The confession of Mrs. Hatch, the exposure of Mrs. Beste at Hartford, the discoveries in the various séance rooms of Mrs. Fairchild and other incidents of this nature not only follow each other closely but there is a connecting link between them, and what has been made plain in these instances only strengthens the inferences with regard to others who continue to offer similar manifestations under similar conditions.

To fairly understand the situation it is necessary to hear both sides of the question; and that having been done perhaps the subject can be treated best in the form of a story that shall introduce the events in the order they occur. The exact dates are omitted as they are of no material consequence.

The Spiritual Temple in Boston was built by Mr. Ayer, a merchant then and now in active business. He is not an old man, but rather in the prime of life. He is an enthusiast in the work he is doing. He conscientiously believes that he is an instrument of the Spirit-world and as a result of his cooperation some wonders will be accomplished; and perhaps they will. People say that he is on, but he is not. Mr. Ayer is sufficiently clear headed to have made the money which is used in his project of the Spiritual Temple. As he pays the bills and this is a free country, we suppose he has a right to continue his work regardless of the criticisms which cry so plenty. I believe him to be honest. There is no reason why he should say that which is not true concerning himself and this work. And what he does say has a very important bearing upon

this whole subject. It certainly demonstrates organized effort upon the part of some spiritual force to carry out some important work. What that work may be it would be idle to speculate upon. It is not impossible that it may be designed for a purification of Spiritualism.

Now Mr. Ayer says the Temple is his own work. It was not suggested by any medium, nor did he consult any medium in relation to it. He says the idea came to him as something that ought to be done; and in a few months the actual work was commenced. The rooms were finished according to his own impressions, if you may call them so. He superintended even to the selection of the colors in the several rooms.

And this Temple was merely a part of a project fully outlined in his own mind and carried out in its various details from time to time. Perhaps Spiritualists would call him an impressionist medium. Be this as it may, there is evidence of an organized effort, if, as I said before, Mr. Ayer is honest in his testimony, and I see no reason why he should not be. All that has been done in the Temple is an orderly development of his original conception. Mediums who were to come he knew before they came; materializations which were to appear he saw before they appeared; statements which were to be made by these materializations, he heard before they were uttered by these materializations.

The philosophical Spiritualist will discover in this state of affairs peculiar phenomena. It is not surprising to find Mr. Ayer bullet proof against any of the evidence which to those who furnish it is conclusive of absolute fraud.

The selection of Mrs. Dyer to hold the position which she has held in Temple affairs was influenced in the manner already alluded to. Mr. Ayer knew her to be the one who was to come at that time. When the influence using her organism gave out the edict that Mrs. Beste should come to Boston to bring the ancient spirits, or the "power," as they termed it, Mrs. Beste came. In her they found the "elements" they wanted. It appears, however, that Mrs. Beste would not lead the ideal life which was outlined for her. According to all accounts she did not have a high opinion of the "power" or the "elements"; she considered herself competent to manage her own affairs without the advice or aid of the "power," and departed. Her subsequent fall and exposure is attributed to her neglect to follow the outlined course. The most intelligent of the ancients abandoned her and the ignorant ancients could not keep her out of trouble. The threads it will be seen, are beginning to weave themselves into a web.

After Mrs. Beste went the way of the world to make a name and win a fortune, the influence discovered in Mrs. Hatch the female element which could be utilized for the great work which was to be perfected. She was selected for the purpose and the materialization séances and other manifestations were continued. For a few months satisfactory results were obtained by the inner circle, and then the one thing needful was added. This was the male "element," and it was found in the person of Mr. Caswell.

And who was Mr. Caswell? One who had been an ordinary test medium for a number of years. He developed the phase of producing illuminated spirits at the time Mrs. Beste was in Boston. Truly, as the influence through Mrs. Dyer has said, "Mrs. Beste brought the ancient spirits to Boston." Caswell embraced the remunerative scheme of classes. Each member of a class was to be present at every séance and pay the price of the lesson. References of adaptability required.

With the male and female elements in harmony, the sitters selected with great care, were inaugurated the "Star Circles" at the Spiritual Temple. For several months they were the rage. Wonderful stories have been told of materialization séances; but the experiences in the Star Circles were a little nearer to the heavenly, angelic, thirty-eighth sphere than had ever been given. The Ancient Egyptian Priests, who had been perfecting their knowledge for thousands of years, came in the Star Circles to teach earth's children. Hiram Abiff, who perished at so important a moment, had found the conditions when he could again walk the earth without any fear of "Jubilee" or any of the other fellows. I have not heard that he imparted the lost word; perhaps he left it at home. King Solomon designed to appear and the sound of a hammer was not heard in the temple of materialization. To the inner circle, the very elect, even Jesus Christ appeared.

Each of these personages was clothed in emblematical garments, and always the same and therefore were at once recognized when they appeared. Some of them were rather choice; they came high, and only under favorable conditions. Sometimes only one appeared at a séance. Perfect stillness reigned when the materialization found itself in working order. It walked among the awestricken sitters and was voted to be a long ways ahead of what was seen elsewhere.

Sometimes several sitters would be called up to the medium to give the "power" for the materialization to come; and after it appeared, others, or the same, as the case might be, were called up to dissolve the elements. Among those who served in this relation was Bro. Abre, manager for the Berry sisters. Beautiful harmony where the usual jealousies of mediums were so entirely disjoined!

Like a clap of thunder out of a clear summer sky came the awakening for some of the

Star Circle. It appears that the post of female element held by Mrs. Hatch was desired by some other person. Or at least Mrs. Hatch had reason, to her sufficient, to think that she was to be unloaded. Naturally she resented it. To think that the male "element" was to receive all the money as well as all of the honors was too much for her. She selected her confidants from the Star Circle and deliberately duplicated a séance, and then brought out the dresses to show how it was done. The revelation was a shock. To think of kneeling to Jesus for his blessing, and then to learn that it was a man masquerading! Among those who had taken an interest in the matter was Mrs. Abbie Tyler. She thought that Mr. Ayer ought to know of the imposture and the case was laid before him. He offered a reward for Mrs. Hatch to produce the garments and duplicate before him what he had witnessed. Result, a missing link. She did not do it, alleging that she had been threatened with a suit for obtaining money under false pretences. The evidence was to be her own confession before witnesses.

This confession came in October last. Little by little Mrs. Hatch imparted the secrets of the business. In a few weeks Mrs. Tyler was able to go into a cabinet and produce an illuminated materialization of an ancient spirit. About this time came the exposure of Mrs. Beste and her memorable sentence alleging that mediums at Boston and Onset Bay were using the same methods which she had been detected in practicing. Mrs. Tyler's séances for the stimulation of materializations were freely attended. Among the sitters were some of those who had attended the Star Circles. I have conversed with a number. The testimony varies from a complete acceptance to an avowal that it is merely a poor imitation.

Mr. Ayer has attended her exhibitions but will not accept them as explaining what he has witnessed. He continues his séances, and claims to have had continued experiences. He has impressions of forms that are to come, what they are to do and say, and the programme is carried out. Suggest to him that Caswell learned illumination of Mrs. Beste, and was a pupil with Mrs. Hatch, and Mr. Ayer will accept it; and explain that the "power" seized them at that time because each had the "elements."

Mrs. Hatch gives a reasonable explanation of all the phenomena which she is asked to explain. I have heard the question asked: How can a woman introduce these garments into the cabinet? and the answer came, "In her bustle!" It will be readily observed that a man does not wear a bustle, and it would seem to be an insurmountable obstacle. With a male and female medium working in harmony the latter could furnish illuminations for two. In the absence of the female the male must depend upon the sitters to give him power by bringing the garments and utilize the same force to dissolve them when he has finished his masquerade.

I heard of a case to-day where a Spiritualist applied for food to eat and a roof to cover his head. He was a young man, drawn here to become developed as a medium. He had joined a class of Caswell and paid out fifty dollars, besides neglecting to pay attention to some business which should provide him with support.

It is told also that the source of the idea that was carried out in the make-up of the ancient spirits has been discovered. The forms are duplicates of spirit pictures obtained years ago by Anderson, the spirit painter. They were photographed and the similarity thus discovered. But the ancients furnish the explanation. They say that Anderson saw them with his spiritual eye, but it was reserved for the members of the Star Circle to see them with material eyes.

A wonderful effect is produced by the use of the chemical which Mrs. Hatch says is the beginning and end of all illuminated spirits. A piece of the most delicate lace, almost cobweb, I might say, in its texture, when treated with it, becomes so luminous in the dark, that a form enveloped in it, is seemingly transparent. If the lace is figured, the figures stand out boldly and the remainder appears to be in the background. Even when you know that there is a form enveloped in it, the desire comes to make it an absolute surety by touching it. The contrast is so violent that the face and hands are black. Lay your own hand against this lace and it becomes ancient in its darkness. Another preparation produces a different effect. Common white cotton is used and the pattern of any dress desired when painted in this preparation and exposed to the sun becomes brilliantly luminous when shown in the dark. One treatment with either preparation is sufficient for many weeks. It does not readily evaporate. Each exposure to the light gives it the life required.

Your readers have now had a plain statement of the case. It vividly represents the great issue that now divides Spiritualists: On the one side those who are convinced that materialization as a whole is unreliable and an absolutely unknown and under present conditions an unknowable quantity; on the other side those who accept as a manifestation of spirit whatever is offered at a materialization exhibition, even though it be a masquerade of the medium in tawdry surreptitiously introduced into the séance room. Boston, Mass.

Queen Victoria's reign is now the fourth in point of length chronicle by English history—Edward III. having reigned fifty, Henry III. fifty-six, and George III. sixty years.

## THE RELIGION OF INDIA.

These three sets of writings—the Sanhitas, the Brahmanas, and the Upanishads—comprise the sacred Veda (or Vedas), and their authority is unquestioned and unquestionable. Other works founded on the Vedas, or acknowledging their supremacy, and called "traditions," are regarded as sacred in a secondary sense. Such are the laws of Manu; various treatises on sacrificial rites, grammar, etc.; the great epic poems of the Mahabharata and the Ramayana; the Puranas (eighteen primary and eighteen secondary), dating from about 600 A. D., and which are legendary histories of the gods, chiefly of Vishnu and his incarnations; and the sixty-four Tantras of a still later date, which are similar legends, with Shiva and his wife—notably the latter—as their principals, and ceremonial discourses. The Tantras are full of mysticism, and, to a large extent, are accountable for the licentiousness characteristic of certain forms of modern Hinduism. The Puranas are evidently of Brahman origin, for they forbid the reading of the Scriptures (the most holy Veda) in the vulgar tongue; the Sanskrit is the sacred language of India, and was regarded as the only fit vehicle for the Scriptures. But it must be remembered that, when the Puranas were written, idolatry, and not the pure monotheism of the Upanishads, was the common practice in India, and the Brahmins (or priests) found most profitable employment in superintending the numerous sacrifices, and in managing the intricate ceremonies attendant on births, marriages and deaths. Though the priestly class of Brahmins were the hands down, by oral tradition, and the expositors, of the Veda, they encouraged a superstitious idolatry, as it paid them best. Thus has it ever been with the priests: they have kept the people ignorant and preyed on them. Nevertheless, the Puranas had some lofty thoughts; the Vishnu Purana, for instance, has this verse: "God is without figure, epithet, definition, or description. . . . The vulgar look for their gods in water; men of more extended knowledge in celestial bodies; the ignorant in wood, bricks, and stone; but learned men in the Universal Soul."

But to return to the Vedas and their Sanhitas. The Rig Veda Sanhita is specially interesting; for it is not only the basis of the others (the Sanhita of the Sama-veda is taken bodily from it), but it is the oldest, and therefore reveals the early human mind in contact with nature. In so hot a climate moisture was absolutely necessary, and the firmament from which this came was, of course, deified. Heat was no less useful; hence the sun was personified and invoked. So also were the winds, or *Maruts*; the Asvins, or twin sons (rays) of the sun; Ushas, the Dawn, etc. Indra, however, has the largest number of hymns. The following are from the Rig Veda Sanhita:

"I declare the valorous deeds of Indra, which the thunderer has achieved. He clove the cloud; he cast the waters down; he broke a way for the torrents of the mountains. He clove the cloud; seeking refuge in the mountain; . . . the flowing waters quickly hastened to the ocean, like cows to their calves."

"Ushas, nourishing, comes daily like a matron, the directress (of household work) conducting all transient creatures to decay. She animates the diligent, and sends elixirs (to their patrons). This auspicious Ushas has harnessed her vehicles from afar, above the rising of the sun; and she comes gloriously upon man with a hundred chariots."

"Agni (the god of Fire; Latin *Ignis*) is within the waters, within woods, and within all movable and immovable things; immortal, and performing pious acts, like a benevolent man."

"The spacious chariot of the graceful Ushas has been harnessed; the immortal gods have ascended it; and the noble and all-pervading Ushas has risen upon the darkness, bringing health to human habitations. She, the daughter of heaven, is behest in the East, gracious and arrayed in light. She travels steadily along the path of the sun, as if cognizant of his pleasure."

"The Dawn comes near to him; she expires as soon as he begins to breathe—when the mighty one irradiates the sky."

"The Dawn 'does not despise the small or great'; it 'brings wealth, and is always the same, immortal, divine—never grows old.'"

"Shining forth, he rises from the lap of Ushas, praised by singers; he, my god Savitar (the sun) stepped forth; he never misses the same place."

"How long is it that the Dawns have risen? How long will they rise? To us Ushas is now visible, and they come who will behold her in after times."

These are strikingly poetical imaginations, and forcibly remind us how the Semite race gave birth to poets, who similarly described natural phenomena; the sun coming out of his chamber, and rejoicing as a strong man to run a race; the stars, whose line is gone out into all the earth, who have neither speech nor language, and whose voices is not heard; the moon that walketh in brightness.

Professor Max Muller says that, before the great Aryan emigrations, there existed a root, *Svar* or *Sval*, signifying to warm or to glitter, and that words compounded from this root are to be met with in the old languages. The Sanskrit "*Savitar*," the sun, has just been noted as appearing in the Rig Veda. In Greek there is *Selas*, splendor, and *Selen*, the moon; in Latin, *Sol*, the sun; etc. It has been said that "sunrise inspired the first prayers," so impressive must the sight have been. The sun seemed born of the

night. In another sense he had overpowered the powers of darkness, he was ushered in by the Dawn, who, his beloved though she was, fled from his approach. In the twilight he meets her again as the glowing; he struggles with the serpent of the night, and, in the midst of the conflict, he is lost to view; but he gets the mastery, and rises gloriously on the morrow. During his career he chases away the summer clouds—or cows, as they were fancifully called—and earns the title of the Brilliant, the Awakener, the Destroyer, the Warmer, the Ruler. Life depended on him; without him all was cold, and death was cold; hence all living things contained some warmth—Agni was in them all!

Every fancied resemblance, each characteristic of the various personifications of nature, gained them a new name, and this inevitably resulted in a commingling of deities and qualities. The first steps to mythology were thus made. The sun was hidden in the west at his setting, so he was called *Stur*, or the hidden one; the sun "pét forth" rays of light, so he was called *Kronos*, or the horned one; but the Bull was a horned one, too, and the name, *Shur* or *Tur*, was used for both, and the way thus prepared for marvellous stories and curious myths.

Another hymn says: "Mother of the gods, rival of Aditi, Illuminator of the sacrifice—Mighty Ushas! shine forth: approve of our prayers and dawn upon us." Now Aditi was the earth, and, in still earlier times, was the reputed parent of the gods; but the Dawn called all sentient beings to their daily work, even as a mother calls her children. She ushered in the morning and gave birth, as it were, to the sun. Thus she was figuratively the parent of a god, and then his beloved; finally—in the myth of *Stur* eating his children—she was his morning meal! It was thus that mythology was produced. As the real meaning of the original stories was forgotten, as it would be in the growth and alteration of languages, the mythology would settle down into a religion; and poetical descriptions of the powers of nature would crystallize into hard-and-fast dogmas of popular theology. It was thus that most, if not all, of the immortal stories of the gods first originated.—W. A. Leonard, in *Secular Review*.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

By J. M. KENNEDY.

No. 6.

All agree that matter is a part, if not the whole, of each atom embraced in the universe. The disputed problem is whether each atom is composed of two distinct substances termed spirit and matter, or whether each is composed of one substance only or matter, the term spirit being used only to define its special condition and attributes.

It seems to me the error of the schools in their efforts to solve this problem has been in assuming that the original atoms recognized as the immediate germ-sources of the physical universe, were self-existent, for though the self-existence of matter be conceded, it does not necessarily follow that it was originally particled or atomic in condition of being, and error in determining this as their premise to reason from, will taint all their conclusions however logically reached. The Materialist who affirms each atom is a simple element, composed wholly of one substance, may consistently assume that matter was originally particled; but the spirit and the Spiritualist who affirm each atom in the universe is composed of two distinct and co-existent substances termed spirit and matter, will when he attempts to define the origin and the economy of creation, find himself inevitably landing in materialism if he assents to or accepts as his premise, that the original atoms were self-existent, or that matter was originally particled. If he claims that spirit is an essence or principle incorporated in, and inseparable from, matter, I ask him to carry out this premise to its logical conclusion in explanation of life, conscious identity, and intelligence, for he may find that the difference between him and the materialist in their respective conceptions of Deity consists mainly in the terms used to describe and define "The Supreme First Cause, or God."

Why some of those spirit and Spiritualists who so confidently and zealously impinge our faith in the personality of Deity do not meet the question raised, to wit—Why did the alleged self-existent atoms first begin to combine in new and compound states of matter? I cannot understand, for if they cannot solve this question they should, it seems to me, hesitate before dogmatically determining what and where is God. To intelligently comprehend our own nature we must have a rational conception of the source of our being, and if we accept that all animate and inanimate organizations are effects having their origin in self-existent atoms originally in non-cohering and uncombined relations, how can we consistently recognize a "Great Designer" as "The Intelligent First Cause," and yet those who deny the personality of Deity eloquently and earnestly avow their reverence for "The Great Architect" who designed and then built the universe, as if such avowals could be harmonized with the dogma that each atom is a self-existent element composed of spirit and matter inseparably connected; and I doubt if any one from this premise consistently account for



## FROM DIFFERENT STANDPOINTS.

## The "Perplexing Problem" as Seen Through a Workman's Eyes.

BY W. WHITWORTH.

To the Editor of the Religio-Philosophical Journal.

I cite these sentences from your able article under the heading, "The Chicago Boom," and thank you for their truthful utterance: "Let us put down violence, but let us also, if we can, banish the slightest shadow of an excuse for violence. If men believed they were brothers, and cared for another's interest as well as their own, the use for dynamite would soon be gone."

It is because there is more than the shadow of excuse for violence, and that only too large a number of men of wealth and those in power show by their actions that they do not care one jot for the interest of their less favored brethren as against that of their own, that puts dynamite in the hands of reckless mobs. When men in the interest of capital engage in the contemptible business of figuring at how low a cost a workman can live without impairing his animal power to work, it is palpable that this branch of political economy is already discussed with the purpose to reduce the laborer to that low-down standard. It foreshadows a worse form of slavery than that of the old time Southern institution. The master of the dark-skinned slave did at least feel bound to furnish a sufficiency of food, clothing and shelter, with medical aid and support in time of sickness and old age. But in this newer slavery, if a workman is sick or otherwise disabled, he may starve for all his employer cares for him, and when the dismemberment of old age has arrived he can go to the poor house and prepare for a pauper's grave. One thing thoughtful men must take note of; that the anarchists who commit these acts of mob violence are a mere handful as compared with the vast numbers of intelligent, law-abiding workmen who are burning under a sense of grievous wrongs, and that they are animated by the same liberty-loving spirit that impelled their revolutionary fathers to take up arms and fight to the death against the injustice and oppressions of English tyranny. It is an immutable law of God's universe that wrong can only go so far. Throughout all the ages we have seen that wherever a nation has persisted in wrongs against humanity that nation has been swept out of existence. With every right-minded man I condemn the violence and bloodshed of the anarchists, because they are left free to seek redress for their grievances through the ballot-box, yet I cannot shut my eyes to the fact that we have larger criminals who deserve still stronger condemnation. From one end of the land to the other, from pen and pulpit of every sort and degree, the most unflinching and often extremely violent denunciations of the anarchists have been the order of the day. But not one word of these greater criminals more largely to blame. Even in the sermons of such excellent and earnest men as Dr. Thomas and Prof. Swing we have the same bitter denunciation of the mob communists and their deplorable lawlessness, but not a whisper of condemnation of the capitalist who, from no better motive than greedy aim to cut down the wage rate of American workmen, imported the scum of European serfdom by scores of thousands, from whose brutalized ranks these anarchists sprang. These are the men who deserve the heaviest meed of condemnation. For no better purpose than to cheapen production below that of opposing competitors, vast hoards of ignorant, animal-like men and women have been systematically flooded into our country beyond the power of healthy assimilation, reckless of consequences, and solely intent on the acquisition of gain. Is it possible that men of such large experience and powers of observation as these eminent divines, were not aware of this deleterious element poured into the nation by the deliberate stimulus of forced importation?—and that in this the capitalists who brought it about are equally criminal with the miscreants who inject poisonous filth into a neighbor's well.

REV. H. W. THOMAS.

A few special words to this gentleman whom I greatly admire. Amid much that is eloquent, beautiful and right, he says: "For much of the development of this land we are indebted to the honest, hard-working men and women who have crossed the sea to make this their home. The genius of our government welcomes them all; they are welcome by every American." I say no, sir; a thousand times no! Our country is vastly too full of ignorant, penniless, mere brute laborers already. We are fearfully over-crowded by the workers. They stand like hungry wolves, ostling, tearing and devouring each other in the mad hunger to attain a living. There are to-day more than a million of working-men idle, vainly seeking employment. The pitiless gnawing of want impel them to denounce each other in the constant reduction of wage rates in the fight for bread. It is the very state that was sought by the greedy capitalists who stimulated their importation. The only effect of their presence is to sink the condition of our labor element to a constantly lower and more demoralized condition. Our industrial market is more than full. We rather need to drive away a ruinous, demoralized surplus than bid welcome to more. As well tell a glutton whose stomach is disordered to repletion until his whole system is in a state of painful disruption to keep on gorging. We need time and the wisest measures of relief to enable the country to assimilate the massed load of ignorant, low-grade foreigners that is just now inflicting so serious a blow to order and law. No matter what may be the feelings of the foreigner who comes here, when he finds that he cannot secure employment, or at least, only at such wages as will keep him in fit condition to work; that the land has become so monopolized by the hands of a few that he cannot possibly acquire a home; that every profitable avenue of industry is concentrated into the hands of mercenary syndicates who effectually shut out all competition, while the same pitiless capitalists reduce the price of labor to the lowest level, he splits with contempt on the claim that this land offers to all—to rich and poor—the largest liberty and equality, and the best opportunity of success. And worse yet; when he sees that the laws in large degree are made and twisted in favor of capitalists and against the interests of workmen, he loses the reverence that only justly administered law can obtain.

PROF. SWING.

This eminent divine falls into the same over-sight with that of Dr. Thomas. He says: "Our government ought to require of every immigrant an official certificate that he is an industrious farmer or artisan—a man of good character, and not an anarchist and man of blood." I say: what ought to be demanded is, that every capitalist who imports laborers into this country should give bonds for their good behavior, and stand responsible that they do not become greater burdens to community

from lack of work; and that in every case where one of the men he has imported commits violence and bloodshed as an anarchist or other disturber of the public peace, he should be imprisoned and punished therefor. Still more grave is the error into which the reverend gentleman falls when he reaches the conclusion that an iron-handed monarchy would be preferable to the freedom of a Republic that permits the seeds of anarchy, destruction and disorder to be preached by these red-flag rioters. There have been vast, more destructive and bloodier labor outbreaks in monarchical nations than these we are called on to deplore, so it seems out of place to belittle the quality of our government in comparison. If there is more of law, order and quietness under a monarchy than we have here, it is the quietness of helpless slavery under the iron heel of despotism. It is the obedience to law that is born of the menace of chains and dungeons and the butchery of armed soldiery. At the time the miscreant, Louis Napoleon, had erected a monarchy on the ruins of a Republic by the butchery of eight hundred inoffensive men, women and children in cold blood, he announced to the world that the empire he had founded "meant peace!" It was the peace of death. The whole nation lay manacled in his tyrant grasp, with no power to move nor cry. This is the calm of monarchical law and order. We want no such blind respect for law that is the more unreasoning instinct of fear. The days for monarchies are past. They are the relics of old-time barbarism, in God's immutable decree to be ultimately wiped out.

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house. The great danger lies in the enactment of unjust laws, and the greed of wealth that stops at no length of legal wrong-doing to attain its cruelly selfish purpose. I am firm in the faith that God's purpose is irresistibly in the line of evolution from the lowest germs to higher conditions, and that from out of all the grievous wrongs inflicted on the weak and helpless will ultimately come that which is right. To believe otherwise would compel the terrible conclusion that the universe, instead of being founded in infinite wisdom, is a bungling piece of botch workmanship unfit to exist. Cleveland, Ohio.

For the Religio-Philosophical Journal.

## THE WORLD MOVES.

## The Bible and Its Numerous Fallacies.

BY JOHN EDWARDS.

Whoever is the author of the allegory contained in the Genesis account of creation, possessed a fine imagination of poetic genius. The six days' statement of the creation was seldom called in question until within the last half century, after science pricked the bubble, and reason assumed full sway to investigate the fact. Old theology had found its starting point in the inspired word of God, so ecclesiasticism dogmatized it to be received as literally true by a blind faith. It is a patent fact that no reflecting mind will deny that the Bible writers possessed little or no knowledge of geology and astronomy, and very little knowledge of geography. Nearly every planet in our solar system had become deified as gods and goddesses by the Greeks, Romans and Egyptians. Our earth-planet was made the main objective point in the act of the six days' creation, for it was created on the first day, while the sun, moon and stars were created on the third day for the special purpose of subserving this world. Could anything be more absurd and ridiculous?

It may be necessary, in order to impress the minds of the general reader by way of contrast, to cite a few instances of other worlds, as developed through the science of astronomy.

This earth is nearly eight thousand miles in diameter. The Bible writers, who are claimed to have been inspired by the Holy Spirit, supposed the earth to have been flat and immovable, resting on four corners. The Christian theologians believed that Bruno declared the world was round, and moved, and Bruno was put to death. They continued in that belief even down to the day of Columbus, whom they caused to be imprisoned as a heretic for espousing the Copernican system that the world moved, thereby contradicting the Bible.

The sun, the centre of our planetary system which is represented to have been made after our earth to give light for it, is nearly ninety-five millions of miles from us. Its magnitude is one million four hundred thousand times greater than that of the earth.

More than ninety members of the group of asteroids, planets exterior to the orbit of Mars have been discovered, while Jupiter, the first planet exterior to the asteroids, is nearly five hundred millions of miles from the sun, and is ninety thousand miles in diameter, and is attended by four moons or satellites, while Saturn's orbit is four hundred millions of miles beyond Jupiter, and is attended by eight moons or satellites, while Uranus is double the distance of Saturn. Neptune is the most remote known member of the planetary system, its distance being nearly three thousand millions of miles. A cannon ball flying at the rate of five hundred miles per hour, would not reach the orbit of Neptune from the sun, in less than six hundred and eighty years.

The appearance of more than seven hundred comets belonging to our system, have been recorded. These are new worlds thrown off from the sun, in gaseous form, travelling through space for millions of ages, before assuming a solid form, or producing vegetation, and this was the process our earth had to pass through. In gazing beyond the planets, we behold millions of stars, all worlds, many of far greater magnitude than ours, while far beyond these and Neptune are other solar systems of worlds stretching out through illimitable space.

It is high time to look upwards, and cease to be dwarfed by the Jewish record. The same intelligent energy or God who made this world, created all other worlds, and permeates all, and cannot be localized nor be seen in human form, only as seen by His created works, nature in its beauty and glory. The untutored savage, looks through these, and beholds the Infinite Great Spirit, and the happy hunting ground held in reserve for him in his immortal destiny.

The reasonable assumption is, the billions of worlds we contemplate gliding so systematically through space, were created for some wise and practical purpose as well as our world; and that they are inhabited with people. Some have progressed far in advance of the inhabitants here while others not so much.

Now the question arises, does the orthodox interpretation of the creation and fall of

man in Eden, involving the human race in total depravity, and the plan of redemption through a vicarious atonement, apply to all the other planets, and did the dying God, Jesus of Nazareth, make an atonement for the people of other worlds, or only for this world? Eighteen hundred years elapsed before the theological doctors discovered the great mistake they were laboring under, for if Jesus was immaculate, destined to make propitiation for original transgression and sin, it was necessary for Mary, his mother, to be without taint from original sin. Plus the IX. was sagacious enough to see that, so he concedes his Cardinals, and Pope declare the Pope infallible; then the Pope issues his dogma, declaring Mary the Mother of God to be immaculate. At once the Catholics dropped down on their knees before the Madonna.

In accordance with the Genesis account, a contest ensued between God, (who created man) and the devil, as to who should gain the supremacy over man, and the devil came off victorious. By way of interjection, we would like to be informed, who made the devil? Now, if that Genesis story is a myth, as it is, away goes original sin and total depravity, and as the logical sequence, the vicarious atonement falls with it. Our orthodox Christian friends claim the Bible to contain all the revelation God ever has made or will make, to mankind, therefore their minds have been narrowed and cramped, compelling them to oppose progress and taboos nearly all the first discoveries in the sciences, and inventions in the art.

Within the last thirty-eight years a new dispensation has dawned upon mankind—actual knowledge has superseded a blind faith. I have never been to China. All I know about China is what I have learned from people who have been there. All I know about the great hereafter, of spirit existence, is what I have had related to me by those who live in that country. I never have met with a spirit who claimed to have been to other planets, although some of them said they had met with a few high advanced spirits, who had visited other worlds; all the facts go to prove that there is a separate and distinct spiritual existence for the people of our globe, and also for all other inhabited worlds; that all these worlds are but the primary departments of education, in order to prepare for an endless spirit existence.

The Jews had undergone an oppressive bondage in Egypt for over four hundred years. Their sufferings and groanings were heard in the Spirit-World. The time had arrived when the Jews had to be liberated from Egyptian bondage. A powerful spirit who once lived on this earth, and most probably a Jew, was selected to lead the Jewish nation out of Egyptian bondage, and forty years through the wilderness in order to educate them; but they were not very apt scholars. I do not entertain a doubt that the historical account of the Jews in many respects was very much exaggerated; still it possessed much of the evidence of an overruling, guiding power in the various spirit phenomena wrought in their presence.

The powerful spirit who guided the children of Israel on one occasion had his name changed from God to Jehovah. It is no wonder the people recognized and called Jehovah God, when in their gross ignorance they witnessed so much of the spirit power through the phenomena. It has always been the practice of the Jews, up to the time of Jesus, to recognize their leaders or Captains as lords or lords. If Jehovah believed he could govern the Jews better by indulging them in the belief he was their Lord God, we can see no reasonable objection to that. The record is clear, however; Jehovah exhibited the human passions, and must have once lived on this planet. He is said at times to have been angry, revengful and jealous, and often repented for what he had done. He conversed face to face with Moses, and then determined that no one should see his face again; so after that, Moses held a lance, when Jehovah appeared and showed his "bladder parts" through the cliffs of the rocks.

Jehovah is represented to have been blood-thirsty, demanding the Jews to put to death all prisoners of war, including in some instances women and children; allowing the Jews to capture all virgins, to be used by them as concubines. On one occasion the army of Israel, fighting the enemy in the plains, Jehovah promising to command, they got whipped, when Jehovah declared that he could not overcome them in the plains on account of the number of iron chariots the enemy used in battle; that he could whip them in the mountains. In view of what is related in the foregoing I cannot accept the Jehovah of the Jews as my God. I can only bow down and worship that Intelligence (or God) of the whole universe, that permeates all spirit and matter—the loving Father of all his created children, who never can be localized or be seen in human form, recognizing Jesus of Nazareth, as my elder brother, a grand reformer, under the guiding control of that grand wise spirit, Christ; a Spiritual medium enforcing his teachings by signs and wonders, performed by and under the natural law; created by the Father of the universe, which cannot be suspended. I record this in the face of a law on the statute book of the District of Columbia, which provides that whoever shall call in question the divinity of Jesus Christ, or that he is not one of the Gods of the Trinity, shall for the first offence be bored through the tongue with an awl; for the second offence shall be branded on the forehead, with the letter B, and for the third offence, shall suffer death, without benefit of clergy. The world moves, as Bruno and Galileo asserted, and charity and liberal thought greatly since the time of Calvin and Servetus, which has rendered the law cited above as a dead letter without having been repealed.

Washington, D. C.

## An Angel of Mercy Gave Warning.

About twelve years ago Mrs. George Sherman, living with her husband on a farm in Western Kan., was left with her little boy, four or five years of age, and a half-breed Indian known as Jack, while her husband paid a business visit to Ellsworth, thirty-five miles away. Jack had been with the family two years, and though at times morose and sulky, he had always proved faithful. Sherman visited Ellsworth to get a large sum of money sent on from the East by a brother, for whom he was to invest it. The subject had, of course, been talked over between him and his wife, but neither of them had the least idea that Jack suspected the nature of the errand.

Mrs. Sherman could use firearms and ride horseback, and was a brave hearted, self-reliant woman. She had a navy revolver for her protection, though as a matter of fact she would have smiled at the idea of any danger coming to her. The country was clear of lawless characters, two or three savage dogs were at hand to take care of strangers, and Jack could be depended on with his carbine in case of necessity.

Sherman went away on horse back. It would take him the best part of a day to reach Ellsworth, as he had to make a stop en route. "He would be detained there a day, and would reach home, leaving as he did on Monday morning, on Wednesday morning. This was based on the calculation that he would leave Ellsworth on Tuesday night and ride all night. It was in the latter part of June, with beautiful weather and good roads.

Nothing out of the usual routine occurred until Tuesday night—that is, Mrs. Sherman observed nothing to rouse her suspicion, although she afterward recalled several strange incidents. For instance, the husband had not been gone an hour when one of the dogs howled in the most dismal manner, and when the half-breed sought to quiet it, the animal showed his teeth and seemed revengful. It was remembered, too, that Jack appeared independent and defiant, and when the wife gave him orders he took his own time about obeying them. He slept in the stables, and one of the dogs generally kept near him, but when night came on the first day both canines were determined to sleep in the farm house, and both were admitted. It was the same on the next night. On Monday night the brute seemed to hear some one walking about outside, but Mrs. Sherman gave the matter little thought, believing the noise to have been occasioned by a loose horse.

On Tuesday night she went to bed at 9 o'clock, having seen that everything was secure, and she had scarcely dozed off before she began dreaming. The dream began with the arrival of a letter from the East that the money was coming. It was in the evening, and husband and wife talked the matter over as they sat near an open window. This was just what old Jack saw in reality, but in her dream Mrs. Sherman saw the half-breed crouched down under the window outside to listen. She saw him creep away in the darkness, and realized that he was in possession of the secret. She dreamed that her husband rode away to Ellsworth, just as he had done, and that after he had gone a vicious-looking half breed, with a scar on his left cheek, came to the stables in the night and had a long talk with Jack. She could not hear what they said, but their looks and actions indicated evil. By-and-by they left the stables, and she saw that Jack had his carbine and the other a revolver. They went down the road toward Ellsworth about two miles, and halted at a ford. This was a lonesome spot, being in a dip, with wild plum trees growing thickly on each side of the road.

Then the dream changed and she saw her husband come riding up. She knew that the men were hiding to waylay him, and she tried to motion or shout to warn him. Her voice would not come, and she hadn't the strength to lift her hand. As her husband crossed the creek the two men sprang out and fired at him, and she saw him fall to the ground and the frightened horse dash away. The scream she uttered banished sleep in an instant, and as she found herself wide awake one of the dogs uttered a long-drawn howl. It was only three-quarters of an hour since the woman had got into bed. The dream had been so vivid and the impression so strong that she at once dressed herself, determined to investigate at least the point from which it started. Leaving her child asleep in bed and taking the revolver in hand, she softly left the house and proceeded to the stables. She reached them to hear the low voices of men in conversation, and as she put her eye to a crevice she saw that Jack had a companion. They were cleaning and loading their firearms by the light of a candle, and the stranger was marked on the cheek as the woman had dreamed. It was well that she had the heart of a brave man. Had she betrayed herself by any act of womanly weakness, her death would have followed. She retreated as quietly as she had come, and when again in the house, she tried to think what should be done. If her husband left Ellsworth at say seven o'clock, he would be home by two in the morning—by 3 at the latest. She need not make any new move for two or three hours yet.

Fortunately for the woman the little boy was in robust health and a sound sleeper. She equipped herself for a night walk, and then turned out the light and sat in the darkness. Both dogs came and lay at her feet, but at intervals were nervous and uneasy. Their wonderful powers of scent must have warned them that some stranger was about the place. At midnight Mrs. Sherman attached a rope to the collar of either dog and passed out of the house, locking the door behind her. She walked down the road about a mile, and then made a detour across the prairie and struck the creek half a mile below the ford. The waters were waist high and very cold, but she was soon across. She struck the highway half a mile from the ford, and walked on, but had not gone above a mile when she encountered her husband. In a few minutes he was in possession of her story, and he was not long deciding on a plan of action. His wife mounted the horse and led it until they reached the creek. He then left her, called to the dogs, and went forward to uncover the would-be assassins. The dogs were furious for the hunt, and they had not been gone from his side five minutes before they had found and fiercely attacked the half breed. Three or four shots were fired, and then came calls for help. Sherman advanced to find Jack on the ground, badly wounded, and one of the dogs guarding him. The strange man had taken to flight, holly pursued by the other dog. This dog did not return for two hours, and then his chops were red with blood, but it was never definitely known whether his victim escaped or was pulled down.

The sudden attack of the dogs confused the men in hiding, and a shot meant for one of the brutes struck Jack in the chest. Knowing that he had only a short time to live, he confessed that the pair had planned to waylay, murder, and rob Sherman, and had they been successful in this they would have afterward murdered the child and carried the woman away with them. He died in the thicket within half an hour, having been told how it came about that the plot was discovered, and saying in answer to the explanations:

"Surely, there must be a God, and He sent an angel to give warning!"—New York Sun.

Emperor William takes a deep interest in the illness of Von Ranke, the historian, and recently relieved his son from duty as captain to attend at his father's bedside.

A grotesque drawing on an envelope sent by young Clarence Rigby of Youngstown, Ohio, to a friend on a New York newspaper, was seen by the editor and led to an order for several illustrations, and probably to a permanent and lucrative place on the paper.

## Horsford's Acid Phosphate.

## MAKES A COOLING DRINK.

Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

For the Religio-Philosophical Journal.

## THE DUAL NATURE OF JEHOVAH.

Gradually the mists are clearing away which obscure the human vision. Higher and higher the mental and spiritual faculties are becoming developed, until at last we shall fully comprehend the true nature and character of Jehovah.

The dual powers of the Godhead are beginning to be dimly apprehended, but like shadows seen through a fog, the true nature cannot be clearly discerned until the dark atmosphere which envelopes the lower faculties is dispersed by the unfolding of the higher faculties. The key which unlocks the "mystery of God" and of human life is the key which opens to human knowledge the meaning of the name Jehovah.

When Nathaniel West delivered his lecture here on the "Personality of God," I took for a text two statements of his, upon which I formulated an argument which was published in the *Inter-Ocean* at that time. I will copy a portion of that article as it embodies what I wish to say here.

Dr. West asks: "Where shall we go to learn that the ultimate reality is a real, personal, moral being, the first cause of all things, the supreme object of human knowledge, faith and worship? Where if not first of all to self and self-consciousness? And if self is a real, personal, moral, contingent existence, not its own cause, then, in the knowledge of self, are we to find the knowledge of God?"

Here we find two postulates: 1. That through self or self-consciousness we learn that there is a supreme personal being, possessing all the characteristics and attributes of men, whom we call God. 2. That in the knowledge of self we are to find the knowledge of God.

From either of these postulates we must argue first, that for man to have a consciousness or knowledge of himself, and thus of God, is to have a consciousness or knowledge of an absolutely perfect type of himself, or God. Second, for woman to have a consciousness or knowledge of herself, and thus of God, is to have a consciousness or knowledge of an absolutely perfect type of herself, or God.

We have then a consciousness or knowledge of a plural or dual God, or two beings under the common name of God (Elohim) or Jehovah (both names being plural), representing two "types," the typical man and the typical woman under the common or plural name of man.

So far as stated, however, we have only a consciousness of ourselves and of God, since knowledge is something definitely ascertained. This we may obtain, however, since we now have the science of man and of living forces by Sidartha. Through this knowledge thus ascertained we know that God is the eternally existing and perfect type of man, embodying in himself the same laws and forces which exist in man and in the universe, the same powers, faculties, attributes, and the same shape and form as man.

"Man is a microcosm," says Science. That is, within him reside all the forces of the universe. He is related to every part of the universe. But he is not, therefore, as large or widely extended.

A great man is one in whom these powers and forces have found unusual development and expression. He is not necessarily large as to the limits of his person.

In God resides the absolutely perfect embodiment, expression and power of control of all existing forces. He is the perfect mind, the perfect vision, the perfect love, the perfect will, the perfect expression of every faculty. But this does not make him of immense size, nor a diffused essence. He is not larger than a large, symmetrically developed man. He is not personally present everywhere.

Man has a latent power of spiritual sight. In many cases this is already partially developed, so that occurrences and scenes at great distance may be perceived by the spiritual vision of man.

In God this power is perfect. He observes what is taking place on this planet, also everywhere in the universe, through this power of perfect spirit vision.

Science tells us that the brain is full of little cells. These are little eyes. They are the avenues through which the brain and spirit perceives. In the uncultivated brain these are not sensitive to the finer impressions. As with the body, so with the brain. As the gross materials are eliminated it becomes more refined, and these little eyes are more clear, and all the avenues become sources for receiving and transmitting the most delicate impressions.

I quote from Dr. West: "In the knowledge of self we are to find the knowledge of God." Consciousness of self is not knowledge of self, in any clearly defined sense; but consciousness must be at the basis of knowledge.

We may have consciousness without knowledge, but we cannot have knowledge without consciousness.

When I speak of God as "He," using the masculine term, I do so in the same way as we use the word "man," which represents both sexes of the human kind.

Recent scientific discoveries have given us some new facts of vast interest and importance which throw a new light upon the subject of the nature of Jehovah and of man. These also explain facts of history and language. The character of Jehovah is expressed in his name. This name has always been regarded by the Jews as having a secret significance. Its number is twenty-six. In the Hebrew language, in which it is written, each letter has a number which indicates its meaning. Yet no Rabbi or other teacher has ever been able until now to discover this meaning; but have regarded it as the "mystery of God" which should be revealed in the age of the Messiah.

John the Revelator, speaking of the same period, says, "the mystery of God is finished." This prophecy finds its fulfillment in the discoveries here given, and in the further discoveries given in the "Book of Life" by Sidartha.

Within the meaning of this name and number is the sum of all truth which relates to man. It is the masculine and feminine attributes of man and Jehovah!

The human brain which is an image of the divine brain in its structure as well as its attributes—since there can be no attributes without structure—contains twelve groups of faculties, each dual in its nature—making twenty-four. The names of these twelve groups of faculties are: Culture, Religion, Rulership, Science, Marriage, Labor, Letters, Famillism, Wealth, Art, Home and Commerce. Each of these subdivides into classes or parts. I will give a list showing the primary and dual division—the first name in each group being masculine, and the second feminine:

The group of Culture subdivides into Amity and Reform; Religion into Faith and Love; Rulership into Dignity and Laudation; Science into Reason and Inspiration; Marriage into Devotion and Mating; Labor into Justice and Industry; Letters into Memory



and Attention; Familism into Parenty and Reverence; Wealth into Defence and Economy; Art into Form and Color; Home into Appetite and Feeling; Commerce into Locomotion and Aversion. A reasonable close examination will show the correctness of the analysis.

We readily recognize that in each of these faculties the feminine dominates in woman, and the masculine in man. The brain has also two centers. The back center governs the sensitive nerves, and is strongest in woman, woman being the most sensitive. The front center governs the muscular system and is strongest in man—man being more muscular than woman. These two centers are called by the physiologists the "Throne of the Brain," because all its fibers and faculties center in them. These twelve dual groups of faculties and their dominant centers count twenty-six—the number of the name Jehovah.

Note this significant fact! Each brain is dual; that is, it includes both masculine and feminine faculties in its structure, the masculine dominating in man and the feminine in woman.

It is a well known fact in science that all the creative forces in the universe are masculine and feminine, or positive and negative.

The Hebrew characters or letters, which form the word Jehovah, and which are regarded by the Jews as involved in the secret of the name, are two vowels and two consonants, or two masculine or two feminine letters, representing the repeated duality, or the mother and father, the daughter and son. The family on earth is a copy of the family in heaven!

There is an eternal Daughter as well as an eternal Son!

In another article I will consider the theory put forward by E. Whipple in your issue of April 17th, of the Dual Unity. K. V. G.

## Woman and the Household.

BY HESTER M. POOLE.  
[106 West 29th Street, New York.]

### NOT LOST.

The look of sympathy, the gentle word,  
Spoken so low that only angels heard;  
The secret art of pure self-sacrifice;  
Unseen by men, but marked by angels' eyes:  
These are not lost.

The sacred music of a tender strain,  
Wrung from a heart by grief and pain,  
And chanted timidly with doubt and fear:  
To busy crowds, who scarcely pause to hear:  
It is not lost.

The silent tears that fall at dead of night,  
Over soiled robes which once were pure and white;  
The prayers that rise like incense from the soul,  
Longing for Christ to make it clean and whole:  
These are not lost.

The happy dreams that gladdened all our youth,  
When dreams had less of self and more of truth,  
The childlike faith, so tranquil and so sweet,  
Which said like Mary at the Master's feet:  
These are not lost.

The kindly plans devised for others' good,  
So seldom guessed, so little understood;  
The quiet, steadfast love that strove to win  
Some wanderer from the woful ways of sin:  
These are not lost.

Not lost, O Lord, for in Thy city bright  
Our eyes shall see the past by clearer light;  
And things long hidden from our gaze below  
Thou wilt reveal, and we shall surely know  
They were not lost. —anon.

### EMINENT WOMEN.

Mrs. J. L. Buckingham of Sonoma, is the richest fruit farmer in California, owing a mile-long orchard of pear, peach, cherry and apricot trees.

The appointment of Dr. Sophia Kowalewski to a mathematical chair in the University of Stockholm, has provoked comment in foreign literary and scientific circles. A Swedish journal states that Mme. Kowalewski is the first lady who ever attained a recognized academic position as a professor of mathematics.

Miss Kate Stoneman, a sister of Gen. Stoneman of California, and a graduate of the State Normal School at Albany, has successfully passed an examination for admission to the bar, and if she is permitted to practice she will be the first female lawyer in this State.

Mrs. Helen M. Gougar has just gone to Europe, commissioned by the *Inter Ocean* of Chicago, and the *Indianapolis Journal*, to study the labor question and the Irish question. She will make a short visit to the Continent, then return to England and Ireland, where she will spend several months in the great manufacturing centres of England, and in the disaffected districts of Ireland, applying her keen, womanly insight and large experience in studying social problems.

The following account of the re-appointment of a woman to a very important position, is published in the Washington correspondence of the *Herald*. The Senate in executive session to-day confirmed Mrs. Thompson, the Postmistress at Louisville, Ky., who has been nominated to a third term. She received her first appointment from Mr. Hayes and her second from President Garfield. Her father, Alexander Campbell, was the founder of the religious sect of which he was a member. Mrs. Thompson's re-appointment was asked by Senator Beck and Congressman Willis. The committee on postoffices and postroads made a unanimous report in her favor, and she was confirmed with only six or seven votes in the negative, and they were cast by the personal friends of Mr. Blackburn who wished to compliment him.

Mme. de Struve, wife of the Russian Minister in Washington, is considered the cleverest woman in that city. A writer recently said of her: "One would hardly see in the little, pale, gray Russian woman the magnetism, brilliancy and fascination which are hers. Mme. de Struve has a short, thin, figure, colorless complexion, blue eyes, and prematurely gray hair. As dress goes, she could not be called a well-dressed woman. Her clothes, though always of good material, seem to be the one thing she is most unconscious of and on which she spends the least thought. But with all lack of taste in shade and fashion, her appearance never suggests want of harmony. Without acknowledging by the entire diplomatic corps to be their cleverest member, and Mr. Blaine gives her no equal and no rival in Washington. The Russian Minister's wife is thoroughly well read in books, and knows the newspapers of all countries from beginning to end. She is master of half a dozen languages, speaking English almost as well as her native tongue. Her knowledge of science is large, and was gained by a course of study. She is inclined to be what is called strong-minded in this country. If she were an American woman she would be claimed by the women suffragists. She is a better diplomatist than her husband, and the compliment to her is no disparagement to him. In fact, it may be said that few Min-

isters here are as accomplished in diplomacy as Mme. de Struve. But she is one of the most truly natural women, frank and outspoken and just. When a young American abused her hospitality by appearing at one of her evening parties in a half-intoxicated condition, she quietly requested his friends to take him home. The next day she wrote the young fellow a note recalling the invitations, which prevented him from going again to her house. At the same time she was even more kind than before to his sister, whom she continued to welcome as her guest. Though a very busy woman, she is a devoted mother, and her five children get a good deal of her time. Mme. de Struve is an accomplished horsewoman, and handles the reins most skillfully. She had, when here, a wagonette large enough to hold the five children. She did the driving herself, sitting on the box, sometimes accompanied by her husband."

A farewell testimonial was presented to Mrs. Caroline B. Buell, corresponding secretary of the N. W. C. T. U. in New York City, April 19th, on the occasion of the removal of Mrs. Buell to Chicago, to continue her work in that city. The Asbury M. E. Church was filled on the occasion, in spite of the perils of the car drivers, and the church presented a beautiful appearance with its rare profusion of flowers, of which Sorosis presented a portion. Many of the ladies of that club, of which Mrs. Buell is a valued member, were present, and the president, Mrs. M. L. Thomas, made an address, among others, during the evening.

The speakers were Mrs. Mary T. Burt, President of W. T. C. U. of New York State, Mrs. Bottom, Dr. Funk of the publishing firm of Funk & Wagnalls and editor of the *Voice*, Mrs. Dr. Kidder, Mrs. Lathrop, Mrs. Thomas, Gen. Clinton B. Fisk, and others. All united in expressing an ardent appreciation of the noble character and faithful work of Mrs. Buell, and their regret at her departure. The tributes given were not mere conventionalities, but came from hearts that had been won by her real worth and unselfishness of her whose presence loses no sweetness because it inspires strength, confidence and hopefulness. Chicago is to be congratulated on its gain through our loss.

During the evening presentations were made by the friends of Mrs. Buell, from different localities, including Sorosis, of a wooden desk, and a typographic pen, to which Mrs. Buell made fitting responses.

Bloomington, Ill., is justly proud of her physician, Dr. Francis Brandy Phillips. He sailed from New York, February 3rd, directly to Germany, whither he went to perfect himself in the German language, and do some special work in the treatment of diseases of women. Having spent some weeks in Berlin, studying the language, she has lately proceeded to Vienna, Austria, where she has commenced the study of medicine and surgery. From a late paper, published in Bloomington, we take some extracts from a private letter which was sent to a friend in that city. She wrote from Vienna, where she was then attending lectures, which she expected to continue in Zurich during the coming summer. She writes: "It is dreadful to see how little value is placed on the poorer classes of women in Austria. They are apparently regarded as lightly as the very dogs that bark in the streets. A woman of the poorer classes here looks as old at thirty as the average American woman does at fifty; and the more I see of these wretched creatures the deeper is my gratitude to God that my lot was cast in free America. The women of the United States do not half appreciate their favored lot."

"During the latter part of my stay in Berlin, I learned something of the sufferings of the poor people of Germany. God knows it was bad enough there; but in Austria it was far worse. I never saw so many cases of physical deformity as I have seen in Prussia and Austria. Everywhere one meets with poor little weazen-faced, deformed children, and the sight is truly pitiable."

A short time since there appeared in a Vienna paper an extensive sketch representing the recent floods in America. Men, women and children were pictured floating about in the water upon rafts and logs. The houses were also afloat; and the explanatory article said about the whole of Boston was under water as the result of the overflowing of the Mississippi river."

"I have worn the gold badge presented to me by members of the Grand Army Post of Bloomington, ever since I came here, and shall continue to wear it constantly until I again see my native land. It would not help an American woman to flaunt her nationality too much here; but this modest emblem of the heroism of my American brothers I am resolved to exhibit as a token of a love that burns all the brighter in my heart amid this strange world of criticism for the goodly land of corn and wine across the sea. Certainly nothing is so well calculated to make Americans better patriots, as a sojourn upon the Continent of Europe."

Dr. Phillips of whom mention is made previously, is a sister of the editor and proprietor of the *JOURNAL*.

Magazines for June not before mentioned.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) This issue opens with William Henry Bishop's serial, *The Golden Justice*, and the number also contains portions of Henry James's novel; *The Princess Casanovica*, and Charles Egbert Craddock's romance, *In the Clouds*. Under the title of a Roman Gentleman under the Empire, a life-like account of the younger Pliny, and of his times, is given. The short story, *Valentine's Chance*, is excellent. Edward Stanwood contributes *A Glimpse of 1786*, and an important critical article on *Honore de Balzac*—the man and his books—is written by George Frederic Parsons. James Crawford and Howells form the subject of an able piece of writing, and there is a brief criticism of the statue of L. E. Brikson, by the architect Henry Van Brunt. This number is concluded with good poetry and the usual Contributors' Club and Books of the Month.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) In the opening article of this number, on *Evolution* bounded by Theology, Mr. Le Sueur replies to a paper by Dr. Lyman Abbott in the *Audover Review*. In his paper on Mexico, David A. Wells considers the condition of that country as to agriculture, etc. Herbert Spencer contributes the third paper of his series on *The Factors of Organic Evolution*. In the *Millennium of Madness*; *Ethnology of the Blackfoot Tribes*; *What May Animals be Taught?* and *Primitive Clocks*, we find much to interest the reader. A delineation of one who made a figure in American science is given in a sketch of Raimond. Many articles of a variety of subjects are added to the above to make this a valuable and instructive number.

CHAUTAUQUA YOUNG FOLK'S JOURNAL. (D. Lothrop & Co., Boston.) Interesting articles for reading clubs, schools and homes will be found in this number.

WIDE AWAKE. (D. Lothrop & Co., Boston.) F. H. Langens opens the June *Wide Awake* with a charming frontispiece illustrating Prof. Morse's article, *Japanese Boys and Girls*. Prof. Morse's article itself is full of naive facts about Japanese children. There is an exciting tale called *The Apples on the Crane*; a good historical story entitled *A Tender Heart*, and a story of adventure, *Bear vs. Birch-bark*. The *Little Lady of England* is finely illustrated, and the *True Bo-Peep* is an interesting contribution to folk-lore. Other good articles and poems are: *Royal Girls and Royal Courts*, *Siamese Hair-Cutting*, *The Talk of the Two*, *York Garrison, 1640*, and *The Crew of the Casablanca*.

YOUTH. (148 Monroe St., Chicago.) This monthly, which is devoted to the interests and pleasures of the youth of every family, contains fresh and spicy reading for the young.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) *Cassell's Family Magazine* for June has much that is entertaining in it, and there are pretty poems, stories bright pictures, and an unusually well filled *Gatherer* and fashion letters from London and Paris.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

VIEWS OF RELIGION. by Theodore Parker, with an Introduction by James Freeman Clarke. 446 pages. Boston: American Unitarian Association. Price \$1.

This valuable book should have a large sale. It is a solid, handsome volume in clear type, and the price is much below the usual price of books of its size and style, showing the chief aim to be a wide circulation among the people and not profit in money. From the fourteen volumes of his sermons, addresses, etc., plain discourses have been selected to make up this work. They treat on the Religious Element in Man; Naturalism, Supernaturalism, Spiritualism; Atheism; Theism; Justice; Conscience; Piety; Relations of Jesus to his Age and to the Age; The Bible; Transient and Permanent in Christianity; The Immortal Life; Beauty in the world of Matter; and other kindred themes.

The Introduction is written by Mr. Clarke, who edits the book, a fit task for one who stood by Parker in the days when many forecast or assailed him, doing this, not because he agreed with him, but because he believed in freedom of thought and speech. He says:

"The theology of Theodore Parker was at first thought to be very radical, and was much criticised. He returned the condemnation in full measure, using sometimes very bitter speech. But his disposition was kind and affectionate. He never forgot a friendly action, for his heart was as large as his brain. Time and death soften animosities. The Unitarians have forgiven and forgotten his sharp speeches against them, and what is often harder to forgive—their own sharp speeches against him. They only remember his loyalty to truth, his devotion to humanity, his scholarship, intelligence and loving heart."

In his day Parker pioneered a great change in the mode and spirit of religious thought. He denied the infallibility and miracles yet believed in Deity and duty and immortality with his whole heart and mind, and affirmed the belief in a glorious, with earnestness. Not on the shifting foundations of book or creed, but on the solid, older, holier and greater than these, would he build his faith. A profound scholar he had no fear of science, was not disturbed by Darwin's early works, when they were held as bad and irreligious, but no materialist could shake his abiding confidence in great spiritual truths planted deep in the soul. Full of human courage in most trying hours he did his duty for the slave, the poor and the drunkard. A progressive immortality he held vital to a true view of man's dignity, as a high motive for noble daily life, and as satisfying the heart-hunger for meeting our departed friends. For a score of years thousands heard him speak each Sunday, millions read his great discourses in the newspapers, books of devoted friends gathered around him, and his views gave a wider outlook and a clearer faith to many souls. His influence in the world of thought lasts and grows, and so competent a judge as Dean Stanley said that no man in any American pulpit had so greatly helped the religious thought of our age.

Passing from earth soon after the advent of modern Spiritualism and the connection of the significance of its facts, but gave it fair treatment and investigation, and his leading ideas had much in union and sympathy with those held by the best Spiritualists. We commend the good work of bringing into this portable shape such a selection of great words on great themes, and of sweetly tender utterances which heal, and help, given in simple words full of light and life. It should be in every home. We quote but a few sentences taken out here and there as follows:

"To obtain a knowledge of duty, man is not sent away outside of himself to ancient documents for the only rule of faith and practice, the world is very high him, even in his heart, and by this word he is to try all documents. Look at the history of the Arabian creed and the Westerner, Catholicism. They have done more, it seems to me, to retard the religious development of Christendom than all the ritual words of confessed infidels, from Lucian, the king of scoffers, down to our own day. Familiarity with the grass and trees teaches us deeper lessons of love and trust than we can glean from the writings of Fenelon and Augustine. What lessons did the Arabian creed and the Westerner, Catholicism. They have done more, it seems to me, to retard the religious development of Christendom than all the ritual words of confessed infidels, from Lucian, the king of scoffers, down to our own day. 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CHICAGO, ILL., Saturday, June 5, 1886.

## "Evolution and Design."

Under the above heading we find in the *Northeastern Christian Advocate* copious extracts from a late paper by Prof. A. W. Momerie of Kings College, London, published in the *Homiletic Review*. We are glad to find such an article in the *Advocate*, as its publication implies that the editor of that journal is not opposed to the evolution theory, while it also implies that the *Advocate* favors such rounding out and perfecting of the theory as shall include its spiritual side and take in the controlling power of mind ever guiding matter up the spiral pathway of progress. We are in unity with our Methodist neighbor in regard to these views. It is, indeed, a noteworthy fact that several of our well known Spiritualist writers were early advocates of like opinions, and held evolution, as explained by inductive scientists who deal only with matter and leave out mind, as valuable yet quite imperfect and fragmentary. That clear and fearless thinker, William Dantoin, tersely said:

Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments.

In his "After Dogmatic Theology What?" G. B. Stebbins makes a longer argument to the same end, and now college professors and editors of religious newspapers are beginning to walk in the paths trodden by these and other spiritual pioneers.

We quote from the able paper of Professor Momerie as follows:

The theory of evolution leaves one-half the universe completely unaccounted for—the mental half. You can conceive the development of complicated material structures from simpler forms of matter. You can conceive, for example, that the original cloud of fiery gas may have been split up, under the influence of gravitation, into several distinct masses of nebulous matter, and that each of these separate masses may have become a solar system, by throwing off rings of vapor which eventually condensed into planets. You can conceive that the present plan may have been formed by the union, under chemical influences, of certain inorganic elements; that from protoplasm came first monera, and then cells; that these cells multiplied by subdivision, and afterward united together for the building up of complex vegetable or animal organisms; and that organisms have gone on developing into more and more complicated and perfect forms. But you cannot conceive that, from any combination of material atoms, immaterial consciousness has been evolved. A being conscious of his unity cannot possibly be formed out of a number of atoms unconscious of their diversity. Anyone who thinks this possible is capable of asserting that half-a-dozen fools might be pounded into a single wise man. . . . Evolutionists have taught us that the present system of things cannot be due to a purpose, which continually contradicts itself. They have shown us that the development of nature is not interfered with by a capricious and changeable mind; and upon this important subject the world stood much in need of their teaching. Men have too often made gods after their own image. Even civilized nations have frequently believed in a deity who was but a man "with large" — a very different, sixth-rate kind of man into the bargain. Think, for example, of the old kind of creation, which, owing to the authority of Ovid and Agassiz, was long received as the orthodox doctrine. According to this theory there was a series of quite distinct periods of creation, and each period had its peculiar flora and fauna. These periods were separated from one another by revolutions of an unknown kind, called catastrophes or catastrophes; and each revolution resulted in the utter extinction of the then existing animals and plants. Afterward a completely new set of organisms was created; and these existed on the globe for thousands of years, till they in their turn perished suddenly in the crash of a new revolution.

But purpose is not necessarily foolish. The intentions of a reasonable being, just in proportion to his reasonableness, will be steadfast and fixed. To prove that nature bears no traces of the one kind of purpose is certainly not equivalent to showing that she bears no traces of the other. Though she is not irregularly interfered with she may be, nevertheless, regularly controlled. . . . It may be said that the conception of purpose is unscientific, and should be got rid of altogether. But I reply, the conception is not unscientific. The supposition that nature means something by what she does has not unfrequently led to important scientific discoveries. It was in this way that Harvey found out the fact of the circulation of the blood.

If the world be not due to purpose, it must be the result of chance. It is often asserted, I know, that it is due to chance, but in the outcome of law. It is a law of nature, and it is a law of nature that nothing is due to chance. It is merely a summary of the ways to be explained—it is merely a statement of the way in

which things happen. The law of gravitation is the fact that all material bodies attract one another, with a force varying directly with their mass, and inversely with the square of their distance. Now the fact that bodies attract one another in this way cannot be explained by the law; for the fact is the law, and the law is the fact. To say that the gravitation of matter is accounted for by the law of gravitation, is merely to say that matter gravitates because it gravitates. And so of the other laws of nature; which, taken together, are the expression in a set of convenient formulae, of all the facts of our experience. The laws of nature are the facts of nature summarized. To say, then, that nature is explained by law, is to say that the facts are explained by themselves. The question remains, Why are the facts what they are? And to this question we can only answer—because the alternative is seldom recognized—either through purpose or by chance.

## Herbert Spencer—Loose Statements and Dim Views.

This eminent Englishman has a reputation greater than he deserves. This can be said without detracting from his real merits. He is an independent and conscientious thinker, a wide observer, a ripe scholar, spending his life among great libraries. The books such a man writes have their value, even if their method be imperfect. His books are in the libraries of clergy and laity, orthodox as well as heterodox; his opinions have a weight and authority at which agnostics rejoice; his statements are accepted without question; it is heresy and folly to many minds to doubt him; yet to spiritual thinkers he is limited, inductive and external in his thought, dim and confused in his philosophy, faulty in his method, and therefore often superficial in his conclusions.

How can a man command high respect who refuses to investigate Spiritualism, saying that he has "settled the matter on a priori grounds"—that is, has decided certain facts cannot be, and so shuts his eyes! He goes with the old Hindoo vegetarian who crushed the microscope with a stone because he would not see any proof that he swallowed animals in water. Is there not a tinge of absurdity in writing a book on psychology, when the writer is not sure that a man has a soul which is a living entity, but really rather thinks said soul to be a result of bodily organization—body cause, soul result, both to die together? Such being Spencer's dubious mood his psychology must be dubious, unsatisfactory and perplexing.

Describing the evolution of religious systems as the growth of illusions more and more complicated by what he calls, the "slow modification of that original theory of things in which, from the supposed reality of dreams, there resulted the supposed reality of ghosts, which developed all kinds of supposed supernatural beings," is an illustration of an egotism as absurd as it is stupendous. It is saying: "The world, Pagan and Christian, learned and simple, has believed only in illusions. Their devotedness, their consecrated faiths, their knowledge and experience has been illusion. Modern Spiritualism is the last and most absurd illusion. For thousands of years saints, sages, seers and apostles have followed illusion. I, Herbert Spencer, have just found this out and hasten to proclaim it!"

True, he reluctantly admits that "a germ of truth was in the primitive conception,—the truth namely, that the power which manifests itself in consciousness is but a differently-conditioned form of the power which manifests itself beyond consciousness." But this admission finds very small place in his argument, in which he fails to make us know whether he is treating the great illusion or the little germ of truth, or whether he is tracing the progress of truth or error. The last so hides the first that the reader may conclude that there is not enough besides illusion to be of any moment. Surely Mr. Spencer would have us put dreams and ghosts, and all like psychological and spiritual experiences and phenomena, among the illusions—poor, shallow, contemptible in his august mind. It is hardly probable that such a man will on this earth, live and learn his own shallowness, for these deeper truths must remain in that "unknowable" region of which he tells us until his mood changes and his interior life is opened; but others will see his defects and limitations while they will be just to his merits, his philosophy will be set aside, his name will not be great,—a zealous minor working on the surface, turning up some gold, but blinding his own and other eyes by a deal of dust, not a skilled discoverer of deeper and richer precious veins, will be the verdict.

The *London Athenaeum* criticizes him with a frankness which is quite refreshing. It says:

"He always writes didactically. He expounds his opinion on some subject, and then proceeds to illustrate it by facts drawn from any race or age, for such purposes of illustration one-traveler's tale answers as well as another. But when these illustrations have served to make clear what Mr. Spencer's opinion is, the reader is left at a loss to understand how it is proved. His assumption that 'ancestor worship' is the foundation of all worship is then taken up, and the suggestion made that it is difficult to understand the asserted derivation of other primitive religious rites from such a definite cultus as the worship of dead parents. . . . hard to understand why primitive men, who scarcely recognized family ties in life, should attach such weight to them after death. Mr. Spencer seems not to have been careful to distinguish two different conceptions—worship on behalf of ancestors and worship of the ancestor himself. Assuming the latter as earliest he has been guilty of drawing some important evidence to the contrary. This is not the only example of carelessness. There is a strange confusion in regard to the facts which are grouped together as instances of ancestorism. Crime and sacrifice are probably propitiatory rites, connected with gross or materialistic views of a deity that can be nourished with blood or with the smoke of a sacrifice. Feasting on the other hand, is a social discipline for the worshiper, undertaken in the hope of inducing mental or bodily conditions which are favorable for pious exercises. Both practices are painful, and are alike to this extent: that the accidental resemblance is a very insufficient reason for treating them as similar when they differ so much in import. The one is a disciplinary and not disciplinary, while ascetic discipline has not necessarily any element of propitiation at all."

While the aims of Herbert Spencer may be high and true; measured by his own vision, his facts and arguments are so arrayed and shaped, his mood and method are such, that he is a leading apostle of agnosticism and

treats Spiritualism with pitiful contempt. Such a man, in this day, has much to learn but is a poor teacher. Something we may learn from the facts he has gathered with such patient care, but to make his facts of much value we must pay small heed to his conclusions. He has somewhat modified his tone toward popular theology of late, but it is "all a muddle" with him whether man is a spirit served by bodily organs or the spirit is only a transient effluence created by the body on which it depends, and this muddle goes down into the mud and ends in dissolving darkness.

## Curiosities of Henry Slade's Mediumship.

Henry Slade, the medium, is in Paris, France, and is exciting a great deal of attention there. It appears from *Light*, London, that Mr. J. G. Keulemans, a critical and careful observer, has paid him several visits, and has been somewhat mystified at the phenomena observed, though he claims that Slade himself produces some of the manifestations. Four sances were held at the residence of Monsieur X. Mr. Keulemans asserts that unfortunately Slade was caught cheating on the last two occasions, which somewhat minimizes the value of the phenomena previously witnessed and considered to be genuine. However, some very good results were obtained on all occasions. Mr. Keulemans thinks that Slade often resorts to cheating in order to induce the "power" to manifest itself in a more regular way. In how far such manifestations can be considered as being produced by "spirits of deceased human beings," he says that others must decide. To those present it seemed that spirit intervention seemed probable only on such occasions when no tricks on the part of the medium were noticed; whilst, on the other hand, when Slade indulged in his usual *hocus pocus*, or was "fidgetting" uneasily, or trying to divert the attention to something else, the manifestations were such as would lead one to suppose that either some strange magnetic force peculiar to himself or else some skillful "manœuvre" with his feet would account for it all. As to undoubted trickery, it was noticed (1) that raps were produced by his right foot, his legs being crossed underneath the table. (2) That the table was moved by Slade pushing the leg with his left foot. (3) That a couch was "hooked" and drawn forward by his left foot. (4) That on the last occasion he was seen to hide a thin black thread about fifteen inches long underneath the table, and bring it in connection with his left foot (having more than once put his hand to his shoe, which seemed to "hurt his corn"). The phenomenon produced shortly afterwards consisted in the sudden projection of a table bell, which stood on the carpet underneath the table and near Slade's feet. Besides, Slade always arranged the circle on one-half of the table, keeping the other half entirely to himself. He invariably wore low, loose fitting shoes, he rarely kept his legs quiet, and, it must be added, the majority of manifestations occurred underneath the table just at the moment when the attention was directed to something above it. Mr. Keulemans claims, however, that some very good examples of direct writing, the slates in full view and in a well lighted room, were obtained. Writing was even produced between two slates upon the table and by Slade merely placing the tips of his fingers upon the hand of the person holding the frame. Also the message in perfect French and signed with the initials of a deceased friend of M. X. between closed slates held against the chest of M. X., cannot but be considered as a genuine and very satisfactory manifestation, no matter whether Slade's "somnambule omniscience" or the intervention of some spirit of a deceased human being were the actual cause of it. Then again, the traveling of slates underneath the table from the hand of the medium to that of the person sitting opposite, and the stream of extremely cold air which was felt to accompany the trajet, is certainly a highly important feature of his strange mediumship. Of the more interesting phenomena witnessed with Slade, Mr. K. also mentions the movement and agitation of the magnetic needle placed on the table at some distance (varying from two and a-half feet to about five inches) from Slade's hands. The needle turned round twice before Slade had placed his hands near it, he being at least two feet away from it. Once, a slate held by Slade underneath the table suddenly burst into fragments, frame included, the most mysterious part of the explosion being its perfect noiselessness. On another occasion a small chess-table rose one foot from the ground by Slade merely putting his two fingers on it. Mr. K. concludes his report as follows:

"I think that but for his strange behavior Slade would be an exceedingly useful subject for scientific experimentation, because, unlike mediums in general, he does not mind skepticism, and even direct opposition on the part of his visitors. It seems certainly inexplicable that with his unusual powers, he should indulge in bare-faced trickery. The remarks of Mr. Robert Wiedendanger, (p. 197) that 'these apparent' (why apparent?) 'frauds are a necessity from which the mediums cannot escape,' may perhaps tend to exonerate the mediums, who, as intermediaries between the two worlds, are more or less instruments, and, as such, not accountable for their actions, premeditated imposture included. But it certainly does not speak much in favor of the beings who are working behind the scenes."

## Rev. Joseph Cook.

Joseph Cook is trying to make out that Carlyle was "almost persuaded to be a Christian" after the Cook ideal. He said in a Monday lecture lately:

It would be profitable to dwell, if time permitted, on the case of the conversion of Thomas Carlyle, while he held but merely theistic faith. All recollect the marvelous passages in "Barbaric Ruminations" on the everlasting may and the everlasting yes. What was the central thing in Carlyle's experience that

brought him out of Gehenna into spiritual strength? It was self-surrender to the best he knew. It was total, affectionate, irreversible yielding to the loftiest light he had. I fear Carlyle repressed evidence; I fear he was not candid with himself in discussing Christianity. But I solemnly believe that Carlyle had yielded in a sense to God in conscience; and he himself calls his experience a conversion. It was the open secret of his spiritual power.

There is no proof in his writings that Carlyle ever changed his "merely theistic faith" and accepted a single dogma of the evangelical church. The trouble with Cook and his Pharisaic friends is that they think no man can gain "spiritual strength," or realize "God in conscience," unless he profess a belief in the creed of some orthodox church. As such strength and such realization of oneness with infinite truth come to great uplifted souls, these creeds shrivel up and fade away. Carlyle made the good in all faiths his help but no word of man his master.

## Going to Europe to Spend \$1,000.

The home at No. 535 West Monroe street of Rev. H. W. Thomas, pastor of the Peoples' Church, was a specially happy and pleasant one on Friday night, May 28th. The parlors were crowded with leading members of his congregation and friends, who had gathered not only to bid him good-bye ere his departure for Europe, but also to express their appreciation of him as man and pastor in a most substantial manner. Little Edith Bingham, eight years old, bore in her arms a small floral ship which was freighted with a check for \$1,000 and a list of the names of the subscribers. As she handed it to Dr. and Mrs. Thomas both appeared deeply affected, and the Doctor said: "Friends, our lives for six years have been so much like a dream to us that this like other things scarcely looks real. Six years ago the Peoples' Church was undertaken, and it seems a surprise that the people should have been so steadfast and the church have grown until now it numbers nearly as many strong families as any church in the city."

Miss Mary Prescott read the following appropriate anonymous farewell poem:

God bless the ship that bears thee on,  
Across the waters blue,  
Be oak and iron staunch and strong,  
Be sails and cordage true.  
May only sweetest sunshine smile,  
And only gentlest gales  
Urges it across the waves the while,  
And fill its spreading sails.

May each new morning bring new life,  
And peaceful night restore  
The health and strength that toil and care  
Have robbed thee of before.  
Long, long and sunny be the days,  
As far as thou shalt roam,  
And sleep of slumbering showers,  
And sleep of slumbering showers,  
Thy footsteps fall on flowers.

Perchance the plains of Palestine  
Shall spread before thy sight,  
And o'er Judea's vales of green  
In some still, sunny night,  
The angels to thy ear the song  
Of love shall sing again—  
That which thy lips have breathed so long,  
Peace and good-will to men.

Dear friend, God's ocean is so wide,  
And man's small boat so frail,  
We trust thee to thy heavenly life,  
With hearts that almost quail.  
But though the storms shall sweep the sea  
And tempests shake the land,  
We leave thy life with God, for he  
Holds all within his hand.

O precious freight that ship shall bear,  
A thousand hearts will yearn  
With anxious thought and earnest prayer  
Until thy safe return.  
God speed the ship! cry loving lips,  
Till hand shall clasp with hand,  
And we shall greet thee, well and strong,  
Returned to this dear land!

## "This is Dragon's Blood."

Henry Ward Beecher has rarely been more vigorous and searching in his denunciation than he was on Sunday, when speaking of the forthcoming annual parade of the Brooklyn Sunday School Union children, which is managed by the evangelical orthodox young men of that union. Referring to their action in barring out the Universalist and Unitarian children, he said: "This is dragon's blood. It is most contemptible from a human standpoint and disgraceful from the standpoint of Christian churches, which are nearer together than ever before. It is a foul blot on the escutcheon of Brooklyn churches. I protest against it every year, in the hope to see it dissolve like snowflakes under the progressive sun. It is an insult to the face of Jesus Christ. Under the pretense of orthodoxy it is the essence of damnation and the devil." This is strong language, but it must be remembered the situation was a strong one that drew it out. It is one of those acts of intolerance which seem incomprehensible in these latter days of progress, liberality and charity. In "good old colony times," when sect was persecuting sect in the name of God, such action would have been natural. That it should have occurred in the City of Churches in the year of grace 1886, only shows that fanaticism is not dead yet in some places, and that its crust is particularly tough in Brooklyn. A few more such blows, however, as the Plymouth pastor deals it, will eventually break it through.—*Tribune*.

## The Salvationists.

There was an exciting scene at the corner of Bridge and School streets, Beloit, Wis., the night of May 27th, that nearly assumed the proportions of a riot. It grew out of a street meeting of the Salvation Army. The Salvationists have held nightly parades on the streets and pounded brass drums until Mayor Parker has ordered them to desist, but they have failed to obey. While the meeting was in progress that night the Mayor commanded them to return to their quarters. The words were hardly out of his mouth when a portion of the crowd made a rush upon the now terrified Salvationists, and eggs and missiles were thrown promiscuously, some of the Salvation soldiers being considerably hurt. A wild scene ensued for a short time, during which ugly threats were made against the soldiers and the leaders were put

in the lockup. Among the Salvation soldiers were several women and children, residents of the city, and they have some public sympathy in their behalf.

## GENERAL ITEMS.

Mr. and Mrs. Bundy are in Boston, Mass., this week.

Giles B. Stebbins has returned to his home at Detroit, from his Eastern lecturing tour.

Geo. D. Search, the medium, writes that he would like to correspond with parties in Iowa and Minnesota. He can be addressed at Osawatomie, Kansas.

Dr. George B. Nichols, formerly of this city now of Barre, Vt., called on us last week. The Doctor has established a lucrative medical practice at Barre. He has a host of warm friends in Chicago.

Jesse Shepard gave a sance at the residence of Mr. Smith in Wichita, Kansas, on the evening of the 16th ult., that elicited a very favorable report in the *Beacon* of that place.

Capt. H. H. Brown spoke for The Friends of Progress at North Collins, N. Y., May 23rd. He will speak for the Spiritualist Society, at New Richmond, Pa., June 6th, and for the Society at Columbus, Pa., June 15th. His address is Meadville, Pa.

H. C. Pierce of Colorado Springs, Col., writes: "I present the following query in the hope of calling out some response on a question which greatly puzzles a Spiritualist, who has been reading Theosophy a little: Can Theosophy and Spiritualism both be true?"

The following speakers and mediums are engaged for the Lookout Mountain Camp Meeting in August: Mrs. Sarah F. DeWolf, Chicago; Mrs. S. A. H. Talbot, Galveston, Texas; Miss Zaida Brown, Atlanta, Ga.; Dr. Samuel Watson, Memphis, Tenn.; A. C. Ladd and G. W. Kates, Atlanta, Ga.

The American Forestry Congress, in response to an urgent invitation from the Colorado State Forestry Association, seconded by the chamber of commerce of the City of Denver, will hold its fifth annual meeting in that city, in the month of September (probably 16th to 18th), the exact date to be announced hereafter.

On May 4th was born to Thomas and Anna R. Jackson of Fort Wayne, Ind., an infant son named John Ralph Jackson, only grandson of John Griffith and Elizabeth Jackson of Hockessin, Del. On the 27th day of June, 1856, Ralph Jackson of ancestral strain with twelve others suffered martyrdom at the stake at Stratford as religious non-conformists for conscience sake; and a few months later John Jackson under the threat of a like fate undauntedly faced his persecutors and defied their power! Thence comes the name selected by the parents.

Commenting upon the New York *World's* exposure of the fraudulent medium, Caffray, and his confession, the *Banner of Light* says: "If Mr. Caffray has acknowledged that the manifestations at his sances were fraudulent, as is now asserted, so much the worse for that individual. But this fact we asseverate from ocular demonstration, that Mr. Caffray is a legitimate medium for the independent slate writing phase." And if this is the case, Mr. C. is evidently a d—d scoundrel as well as a dishonest medium. The *Banner's* endorsement of his mediumship adds whatever weight it is entitled to his infamy.—*Social Drift*.

The Paris correspondent of the *London Telegraph* gives an account of a feat performed by a new conjurer, Buetier de Kolta, who has just made his appearance in that city. After spreading a newspaper on the floor the conjurer placed a chair upon it, and then asked a young lady to sit down. He threw over her a piece of silk, which barely covered her from head to foot. He then rapidly removed the drapery, and the chair was empty. As soon as the amazement of the spectators gave them time to applaud the young lady walked on from the side and bowed her acknowledgments. There certainly was no trap in the floor, the chair was of the ordinary kind, and the trick was done in a strong light. The lady, in fact, disappeared before the very eyes of the audience; but so quickly was the trick done that no one present saw her escape.

A. A. Wallis speaks as follows in *Light*: "If we reflect on the power of spirits—as visibly and tangibly manifested in the experiences of Spiritualism—on matter, we cannot escape, and should not desire to escape, from the conviction that their power is likely to be infinitely greater and more universally operative for good and ill upon the individual mind and the individual will. Illuminated by this light, we shall find ourselves in a position to account for many of the inconsistencies and aberrations which so painfully perplex us at times in the actions of naturally well-willing men and women, and surely also of ourselves, in the affairs of life. We shall find an intelligible ground, as we would so willingly do, for making many allowances for our neighbors, and for increased watchfulness as respects ourselves, over the impulses and desires by which so much of the action of human life is directed; many of which we shall begin increasingly to perceive do not originate in ourselves but in powers behind us. I believe that Spiritualism has thrown a light upon the real nature of what we call temptation, by the instruction it affords us of the nature of many of the influences working on the human will by the operation of spirits, the value of which in the development of virtue is impossible to over-estimate. So long as we are without this knowledge, we are not only 'fighting with giants of ignorance,' but are fighting blindfold."



I believe that the time is coming to many of us, because I know that to some it has come already, when we may be able absolutely to identify the temptation of the moment with its original source, to see the infesting spirit, to enforce its departure, and to feel the malign influence passing away with it like a cloud before the sun."

A Viennese professor has founded an institution for the treatment of nervous disorders, whose subjects are especially proper for experimenting in magnetism. This professor at his clinical class one evening drew from his pocket a letter addressed to him by an English correspondent residing in London. This letter, which he had not yet opened, he placed in the hand of one of his subjects after putting her into the magnetic sleep, and asked her to tell him the contents of the letter contained in the unopened envelope. She said that she saw the writing, but it was English, which she did not understand. The professor said, "I will that you know English." The subject then read the letter in English, and as well as an English person might do. "Now," said he, "translate into German." The translation was exact and lucid. The subject of the letter was upon a certain point in physiology, and it abounded in technical terms.

Presley Forrest of Rutland Township, O., has been suddenly developed as a trance medium. A correspondent of the Albany (N.Y.) Telegram says that when in a trance he converses with spirits of well-known deceased persons, often strangers to himself, speaking to them in the language and characteristic way in which they were accustomed to do, even in German or other foreign languages; and, while under the same influence, gives examples of their particular habits and individual actions when alive, so that friends readily distinguish the spirits of those they were formerly accustomed to see or associate with. He also reads and translates German into English and English into German with great rapidity, though he never was taught German, being but an inferior scholar, and having few or no advantages for schooling. He has also astonished many by describing infirmities that they thought were known and could be known only to themselves.

Lyman C. Howe writes as follows from Elmira, N. Y.: "Our Spiritual Society is growing, and seems healthy and promising. I hear of some uneasiness in church circles on our account. Is it because they love truth and fear our little Society will subvert the Omnipotent will and lead captive the elect? or is it because they fear the truth itself it should liberate their slaves? Bro. F. M. Chase, our President, is a man that has the respect of all who know him, and his influence is quietly harmonizing and strengthening. He holds a seat in Beecher's Church and attends there in the morning, but unhesitatingly expresses his faith and interest in Spiritualism whenever and wherever the occasion invites it. I go home next week, and to Yorkshire, Cattaraugus Co., for the first Sunday in June. Then Tuesday evening June 8th, I speak at Ithaca, then back to Elmira for last three Sundays of June. The last word I had from home my good wife was slowly improving in health. I hope to have her with me here this month."

**The Shrine Where Hundreds Leave Their Crutches and Go Home Cured.**

The opening services of what is known as "Holy Hill," located twenty-five miles north of Milwaukee, Wisconsin, took place May 24th. The hill is noted among Catholics for the many remarkable cures that have been worked on invalids who have made a pilgrimage there. The hill, which is crowned by a little stone church, the objective point of all pilgrimages, rises out of a rolling prairie. From the top the range of vision embraces seven counties. The church inside is well filled with crutches and staffs left by pilgrims who have gone away whole. The attendance was extremely large, reaching into the thousands, many coming from great distances to participate in the opening. The scene as the opening chants rang out on the still air was interesting. Not near all those who were in attendance could get inside the church, and the unfortunate ones were scattered about the church and at the stations of the cross which have been erected along the parkway that winds up the hill. Solemn high mass was celebrated by the Rev. N. M. Zimmer, assisted by Fathers Spitt and Shimers. The service was elaborate and impressive and was entered into with the greatest earnestness by the pilgrims. The cures wrought at these shrines, are no doubt performed by those spirits who are interested in working in connection with the Catholic Church. At "Holy Hill" is one focus of their power.

**Publisher's Notice.**

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents. Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the JOURNAL, let each subscriber examine and see how his account stands. Specimen copies of the JOURNAL will be sent free to any address.

**The Soldier Heroes.**

Memorial services were held at most of the Chicago churches last Sunday. The special memorial services under the auspices of the U. S. Grant Post 28 at Farwell Hall were largely attended. The "assembly" bugle call opened the exercises. Mr. Dibble on taking the chair said that the Grand Army of the Republic had at present about 300,000 men enrolled and that a still greater army had passed over to the Great Beyond. To commemorate the beloved dead was the object of the present assemblage. He defined the objects of the Grand Army of the Republic as follows: To preserve and strengthen the kind and fraternal feelings which bind together the soldiers, sailors and marines who united to suppress the late rebellion; to perpetuate the memory and history of the dead; to assist such former comrades as need help and to extend aid to the widows and orphans of those who have fallen; to maintain allegiance to the United States and fidelity to the National Constitution and laws; to discountenance whatsoever tends to weaken loyalty, incite to insurrection, treason, or rebellion, or impair the efficiency or permanency of our free institutions; and to encourage the spread of universal liberty, with equal rights and justice to all men.

The Rev. M. Wolsey Stryker then preached the sermon of the day. "The day we celebrate," he said, "is a day of sober and sacred remembrances, a day of tender and manly handclasp, a day of muffled drums and reversed arms, a day when only a remnant of veterans remain to drink the wine of freedom, a day of hearty thanks and stirring doxologies." He spoke of the honored dead who fell in battle and of those who had passed away since last year's celebration—those present were the living memorials of the men who slept in battle-graves and shotted hammocks.

Memorial services were held in McVicker's Theatre, the Rev. H. W. Thomas presiding and delivering the sermon. Members of the George H. Thomas Post, No. 5, G. A. R., to the number of 150 occupied seats on the stage. The body of the house was literally packed and a number of people had to stand. A number of floral emblems were displayed on the stage. The sermon was closed in the following language: "A new generation has come since the War; children born since the War are men and women. And when, one by one, this army of veterans shall be gathered to rest; and when, in the coming years, few shall be left to carry flowers to the many cemeteries; when over the last one shall close the tomb, then may their children, and their children's children, and all the happy millions of our country keep forever sacred to liberty, and union, and the rights of man this memorial day."

Dr. Kittredge preached at the Third Presbyterian Church: "We catch," he said, "this bright-morning perfume of the flowers which decorate the graves of the heroic dead. Twenty buried years have not dimmed the lustre of their fame. When in England during the War a prominent Englishman said to me: 'I will tell you frankly why we are hostile to you; it is because you are too large and too proud, and if you continue to grow your republicanism will overthrow our monarchical governments and institutions. By dividing you we will keep you weak.' Thank God, however, we are still one Nation, with a destiny glorious for others as well as ourselves."

The announcement that the Rev. Thomas E. Green would preach a memorial sermon drew a large congregation to St. Andrew's Church, northeast corner Robey Street and Washington boulevard. He said: "This is the day the whole Nation makes its annual pilgrimage to the graves of its dead soldiers and places upon them the floral evidences of its love. It is twenty years since the stormy times of the great crisis, and the men who gave up their lives did so for the great principle which lies at the base of our institutions. Decoration-Day is the flower-decked monument of the recollections of the stormy times of war, and it is not that the Nation remembers a victory of North over South but the God-given victory of right over wrong and of truth over falsehood. The great Republic of the West scoffed at the idea of equality among men and cracked the lash above the heads of human beings, but still prosperity smiled upon it."

The Rev. Dr. S. J. McPherson preached to quite a large congregation in the Second Presbyterian Church on "The Significance of Decoration-Day." He said: "The very flowers of Decoration-Day ought to be held as sacred. Decoration-Day recalls 'our bereavement.' It is truly a Christian thing to lament those who are gone—who had given up their lives for their country. The flowers scattered Decoration-Day could only represent or tell the losses of the friends of soldiers who fell only as they were faded. Those who glared fiercely in another's eyes in battle now looked calmly at one another as friends. This Decoration-Day ought to usher in a new era of union between the North and the South and enmity of heart of a sectional nature ought to flow away in the tide of good-will. However mistaken any of the leaders on either side might have been, they were not actuated by bad motives as might be said of Napoleon."

The Rev. H. W. Bolton preached a memorial sermon at the First Methodist Church. "There are newly-made graves into which many of our most honored leaders have stepped since last we met to contemplate their deeds, said the speaker. 'The gallant Hancock, the gentle McClellan, and our peerless Ulysses have gained the Apomattox of life. They died to save the greatest Nation that ever spread out under the sun. Would it not have been better for North and South to have

held the conquered territory under discipline for ten or fifteen years, and given them to feel some responsibility before they came back to the rights of citizenship? Yes, but that day is past. There is but one thing left for us to do. We must perpetuate the memory of those who died and the cause for which they gave up their lives."

The Rev. William Fawcett preached at the Park Avenue M. E. Church on "Lessons at a Soldier's Grave," taking for his text the I. Samuel, xvii. 47, "The battle is the Lord's." He said: "We must learn to deprecate war; it is unnecessary. We must learn the value of our Government. Any spot under our flag is too good for any Anarchist to stand upon. The value of the private soldier to the government should be recognized and he should be rewarded for his toil, his heroism, and his self-sacrifice."

At the Sunday-school of the Central Church, corner Paulina and Madison Streets, there was a memorial service, beginning at three o'clock. The hall was very prettily decorated with evergreens, flags and flowers, and the seats were all filled. Dr. Samuel Willard delivered an address to the Sunday-school, and the Rev. Thomas E. Green of St. Andrew's then delivered an address. He told the children that from the lives and deaths of the soldiers whose graves were decorated to-day they should learn that not only was it true that "the noblest way for man to die was when he died for man," but also that "the noblest way for man to live was when he lived for man." Prof. H. M. Dickson recited a prose article appropriate to the day.

At Centenary M. E. Church the Rev. H. G. Jackson, said that the terrible suffering of the Civil War was a scourge for the great evil and guilt of slavery. It would have been just as cheap financially had the United States paid \$1,000 for every slave. The War had the good effect of showing the resources and fighting quality of this country; it produced mutual appreciation of all the citizens of the Republic, and would make them more homogeneous than ever before. Decoration-Day served to impress these lessons of history on the minds of the people. In decorating the graves of the soldiers we should consider them only as soldiers and men, and honor the Confederate as well as the Union soldiers.

Rev. Mr. Conkling of the Church of the Redeemer, Robey Street, corner Warren Avenue, preached a sermon on Decoration-Day. He said that his feeling for the veterans of the War of the Rebellion was one of reverence. He spoke for the young men of the Nation when he said that they would not fail to hold in precious remembrance the price paid for the heritage of liberty, freedom, union, peace and prosperity they now enjoyed, and which they never could have realized but for the unselfish devotion and courage of those who died and those who bled that these things might be.

**Notes from Onset.**

The Lyceum Industrial Union of Onset, inaugurated by the ladies of the place who are in sympathy with progressive work, are doing honor to themselves and also the cause of Spiritualism in the good task they are carrying forward in behalf of the children, and the needy poor whom we always have with us. The officers of this branch of the good work at Onset are as follows: Mrs. Susan E. King, President; Mrs. Hattie Sheldon, Vice-President; Mrs. V. Briggs, Secretary; Mrs. Mary E. Williams, Treasurer. Directors: Mrs. Hattie Sheldon, Mrs. Katie Woodward, and Mrs. A. Keith. Sunday, May 22nd, the Lyceum held its second session in the Temple with about 300 persons in attendance. The sessions opened at 2:30 P. M., with full school singing in chorus the beautiful song, "Far Away," piano accompaniment, followed by the Banner March, with 70 members in line, and all sleeping in time to the notes from the piano. When the writer thinks of a Children's Progressive Lyceum at Onset, with 70 members in attendance thus early in the season, he feels proud in making a note of the fact for the public in the hopes that other camp meeting associations may at no distant day have like institutions in full operation for the good of the rising generation and the cause of Spiritualism.

The regular Lyceum work followed, consisting of marching song, duet and chorus singing, recitation and answers to questions, completely filling bill in a very acceptable and enjoyable manner.

A series of sances have been started at Onset to investigate the possibility of independent picture painting in oil colors, through the mediumship of Mrs. De Bar. We hope to be able to state attested facts in the matter at no distant day, as the parties interested seem to be in earnest.

Summer arrangements on the Old Colony Railroad go into effect on Monday, May 31st, more trains and quicker time.

Blue fish arrived in the bay Saturday, the 21st; Sunday 100 sail were out after them, and all were successful in taking a few of the delicious creatures.

Cottagers are arriving at their summer homes by the sea, and all prophesy good times this season.

Inquiries for the RELIGIO-PHILOSOPHICAL JOURNAL were made last Sunday, the 22nd inst. Shall want a bundle sent there as soon as I am sure to be there regularly on Sunday.

Parties intending to visit Onset the coming season will do well to secure rooms in advance. W. W. CURRIER. Onset, Mass., May 23rd, 1886.

**General News.**

Five thousand citizens of Minneapolis assembled last Saturday at the corner of Main Street and First avenue to lay the cornerstones for an exposition building to cost \$250,000. The banks of New York hold \$13,867,000 in excess of legal requirements. There is no foundation for the report telegraphed from Washington that a son of Senator Logan is engaged to Miss Andrews, of Youngstown, Ohio. Real estate transactions in Chicago for the past week aggregated \$1,103,918. At the grave of General Jackson, in Rosehill cemetery, Chicago, in presence of two hun-

dred comrades from St. Louis, General W. T. Sherman delivered an eloquent address. Fifty ex-confederate soldiers placed floral crosses and columns above the remains of the union and confederate dead at Oak Woods. In Lake Winnepesaukee, New Hampshire, a storm caused the loss of Rev. T. C. Jerome, his two sons and daughter, and a friend named Davis. The bodies have been recovered. The residents of three hamlets in Tennessee requested the postoffice department to suggest names for their new postoffices. They were accordingly christened Mikado, Yumi Yum, and Nanki-Poo. The decrease of the public debt for May is estimated at \$9,000,000. There is every probability of a cabinet crises at Vienna on account of the duty on petroleum proposed by the Austro-Hungarian treaty. The Alton road threatens to make a rate of \$10 a car-load on live stock from St. Louis to Chicago unless the Illinois Central and Vandalia abandon their plans to secure a share of that traffic. Patrick D. Tyrrell, a famous operator of the secret service, asserts that District Attorney Bliss, of St. Louis has forwarded to Washington a bill for \$17,463 in connection with the Missouri land-fraud cases, upon which he never did a day's work. At a cost of several thousand dollars per month the Black Diamond Steel company, of Pittsburgh, voluntarily made an advance of 10 per cent, in the wages of all its employees. The home-rule bill before the British parliament will pass its second reading by the determination of Mr. Chamberlain and his supporters to abstain from voting on that occasion. A Paris cablegram states that Prince Jerome Napoleon is about to visit the United States to meet his son, who is returning from a trip around the world. Andrew Carnegie, the steel manufacturer, has given to Allegheny City \$250,000 for the erection of a free library and music hall. W. B. Porter an aged citizen of Mattoon, Illinois, is about to receive from the government \$92,000 on account of the destruction of his grandfather's vessels on the Atlantic by the French navy, early in the century. A constable at Sedalia, Missouri, has levied upon the household goods of Martin Irons, to satisfy a debt of \$7 for rent.

**The Religio-Philosophical Journal.**

Is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market Street. Goldsmith, 1000 1/2 Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Streets. Post Office News Depot, corner Sansome and Washington Streets. Carl, 6 Hayes Street. And at the Spiritual Meetings.

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**Business Notices.**

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**Spiritual Meetings in Brooklyn and New York.** Church of the New Spiritual Dispensation meets, during the month of May, at Judge Bailey's parlors, 451 Washington Ave., Brooklyn, N. Y. Mr. J. J. Morse will lecture each Sunday evening at 7:45. All interested in the Society and its work cordially invited. John J. Morse, President; W. J. Cushing, Secretary; A. U. Kipp, Treasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity House, corner Bedford Ave. and South Street. Alpha Lyceum meets in same place Sunday afternoon.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St., N. Y. City, every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather.

Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perce, Secretary; F. S. Maynard, Treasurer.

**Saratoga Springs, N. Y.** The First Society of Spiritualists of Saratoga Springs, N. Y. holds every Sunday morning and evening in Grand Army Hall. W. B. MILLER, President. E. J. HULING, Secretary.

**The Society of United Spiritualists.** The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The society will consist of a lecture, tests, short addresses, and singing. DR. J. H. RANDALL, President.

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**CAMP MEETING AT ORION.**  
The First District Association of Spiritualists of Michigan, will hold a ten days camp meeting at Orion Lake (Orion Lake, Mich.), commencing June 5th, and ending June 15th, 1886. The programme will be arranged each day by the ex-commissioners and mediums are expected to be present, whose services may not be secured only on certain days. Mediums are cordially invited to attend. The election of officers will be held on the 12th inst. All rudeness will be made to make this meeting the most successful yet held by the Society. The privileges of the grounds for testing, etc., free to all. The scenery is lovely, and the bathing accommodations unsurpassed, and this occasion is one that should be enjoyed by all interested in progress and growth.  
J. P. WHITING, President.  
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AND  
INFORMATION ON VARIOUS SUBJECTS.For the Religio-Philosophical Journal.  
Vicarious Atonement.

BY T. D. CURTIS.

Why make yourself a party to a crime  
Committed ninety hundred years ago?  
Why travel backward over this lapse of time,  
To justify a murder black and low?

Who thinks our modern sins, to Heaven that cry,  
Are purged by murder foul committed then?  
Who now believes the innocent should die  
To expiate the sins of wicked men?

And who believes that a belief in this  
Can save from pain of violated laws?  
Or that a cowardly repentance is  
Enough to stop the force of evil cause?

No matter what belief or unbelief  
May fill the mind of the offending one,  
How can it save his guilty soul from grief,  
Or consequence of deeds that he has done?

Yet is assumed that innocence can die  
By blood-handled wrong and wipe away  
The foot-prints that are found beneath the sky  
And turn the blackest souls as white as day!

Who cannot see that doctrine dark like this  
Must lead to countless sins and countless crimes?  
Who dull enough to nothing see a sin  
In this vicious myth of ancient times?

It is an invitation to the wretch  
To wreak his vicious will on whom he may—  
A promise that, by some mysterious stretch,  
Belief alone will wipe his sins away!

But this the church called orthodox proclaims  
From all its pulpits once a week, or more,  
While it condemns to everlasting flames  
Whoever doubts this piece of heathen lore!

A sacrifice—Christ was a sacrifice!  
That we might live, the Lamb of God was slain!  
While crosses from their wailing steeples rise,  
Saying, "Let him be crucified again!"

And he is crucified by all within,  
Who every principle he taught reverse;  
They make themselves a party to the sin  
Of those who murdered him, and share their curse.

The churchmen of his epoch murdered Christ,  
The churchmen of to-day condone the crime;  
The same infernal spirit has enticed  
And made their souls as dark as sooty grime.

What matters it if Gentile or if Jew,  
Or Catholic or Protestant, the name,  
Or even Christian their hands embue,  
Confessed in Christ's own blood the same?

It was no sacrifice by God's design,  
But murder foul by man's fatal throng,  
Because he talked of principles divine  
And scathingly denounced all selfish wrong.

He no atonement made for wicked men;  
But all participants in his death  
Must make atonement by repentance, then  
Live what he taught until their final breath.

Through this alone can they salvation find,  
For being's laws they cannot shun or change;  
No earthly power can either loose or bind,  
What God ordained beyond his selfish range.

Then why commit a murder in your heart  
By making God the author of the deed?  
Why stifle your reason at the start,  
Subscribing to a vile and bloody creed?

Christ asks you not to worship him, but live  
And follow in his footsteps, doing good  
By works of justice and of love, which give  
The blessed joys of common brotherhood.

You cannot serve both God and Mammon; leave  
The dross of earth, which ends in poison rust;  
Hoard not, but to your needy brother cleave,  
And rise superior to world's dust.

Are we not men and women fully grown?  
Have we not reason given us to guide?  
Why should we superstition's dogmas own?  
Who claims free-thinking is to us denied?

Let us receive the truth that makes us free,  
And judge ourselves of what is wrong or right;  
And by its fruit let us adjudge the tree,  
Nor follow after those who have no right.

The world is wide, our life is all to come,  
And human we kneel can on us for aid;  
Strike nobly out, be like a cross dumb,  
But active moral heroes, not afraid.

Turn from the past, with all its horrid dreams;  
No longer stand and gaze into the night;  
Live in the present, turn to noble themes,  
And hail the future's rosy morning light.

Think not because you murdered one who taught  
A better way that you are purged from sin;  
Your soul must stand for all that you have wrought,  
Nor ever dust without and thought within.

## A Little Frozen Truth About Boston.

To the Editor of the Religio-Philosophical Journal:

The references in your JOURNAL to the mercenary use of the columns of the Boston *Trover* have been considerably illustrated since. A recent issue of the *Trover* contained nearly a column of the most fulsome laudation of one of Boston's mind-cure healers as a paragon of refinement, wisdom, eloquence, religion, etc., far superior to all her contemptible rivals, for which a dollar a line was paid by the subject of the eulogy.

The Herald of the 15th contains a report of an interview with one of the editors of the *Trover*, which throws a flood of light on the interior of that establishment. The commercial editor, Mr. Duncan McLean, after many years of faithful service as editor and stockholder, found his salary of \$30 a week reduced by Mr. Worthington to \$18, while the paper was financially prosperous, although paying him no dividend upon his stock. Mr. McLean put his case in the hands of Gen. Butler, who had the books of the *Trover* examined and found that Mr. Worthington had drawn a salary for himself of \$10,000 a year without a vote of the Directors, and had not for twelve years paid any dividend to stockholders.

As soon as the suit was instituted Worthington began to pay dividends, but as the suit was pressed, he concluded to settle with Mr. McLean by paying him \$25,000 a share on his stock. Mr. McLean held four shares and there were eighty-eight shares altogether, of which Worthington held fifty-six.

Further developments may be expected in the suit of Jas. W. Clarke, a former editor of the *Trover*, against its proprietor, Mr. Worthington, who has been victimizing his stockholders and employees while drawing a handsome salary as collector of the Port, and prostituting his paper for mercenary purposes.

## Fremontion of Death.

To the Editor of the Religio-Philosophical Journal:

Some two months ago while asleep, or only partially awake, I seemed to hear a noise, as if a sudden discharge of firearms and some one was, or seemed to be, instantly killed. It left an impression on my mind that I should hear that my son in Washington Territory had been hurt or perhaps killed. This was shortly after the difficulty with the Chinese at that place. On the 17th of last month my oldest daughter living here in Nebraska, was taken sick on Sunday and died in the night of the next day. She was about forty years old. We wrote to him immediately and here is what he writes in return, from Omaha, W. T.:

"We received your letter a few days ago, with the news of sister's death. It don't seem that it is so, but we must all die and it is hard to tell who will be next. I had a strange warning of her death about six months or so ago it was foreboding. I saw in my mind that if my sister ever died, I would see her. The same day she died, or the day she took sick, my watch stopped running. It made me shudder when I saw it had stopped. It is running all right now, and I hope it will not stop again while I live."

Peter, Nebraska, May 11th, 1886. L. G. BARKLEY.

## "The Mind-Cure Craze."

BY DR. DEAN CLARK.

To the Editor of the Religio-Philosophical Journal:

A year ago March 31st I officiated as speaker at the anniversary exercises in Lynn, Mass. A gentleman present was called upon to speak, and said: "I was formerly a Spiritualist, but have now got beyond it into 'Christian Science.'" Ejecting upon what he said, I was led to examine the pretentious writings of Mrs. M. G. Eddy, and finding them a tissue of absurdities, contradictions and sophistries, I wrote the following lines to express my contempt for such shallow sciolism which masquerades under a title as incongruous as her thesis is unphilosophical and unscientific. As several intelligent people to whom I have read my verse have desired its publication, I send it to you, knowing that you are not afraid to rebuke error, regardless of its popularity. I believe in the power of mind over body, but not to the extravagant extent claimed by these credulous fanatics who ignore metaphysics and psychology and science so long as they can get on by the laying on of hands. As James is said to have done, I am sorry to say that Mr. W. J. Colville, one of our brilliant Spiritualist lecturers, is teaching substantially the same "theory and practice" as Mrs. Eddy, and many lesser spiritual lights are being captivated by the sophistry of these transcendental mystics. Hence the need of showing up the foolishness of (their) preaching."

The age that we live in is full of strange notions, And mania are raging of many a phase; And there's one that defies the use of all notions, Which is known by the title of the "Mind-Cure Craze."

A woman has discovered the Great Panacea, The "Ellixir of Life," and the "Fountain of Youth"; No longer is needed a Pharmacopoeia, That's what she declares, and of course "is the truth!"

The doctors and druggists are now laughed to scorn, The practice of medicine must soon be resigned; "Christian Science" comes in to the sick and forlorn And heals all their ills by the practice of Mind!

The ailments of the flesh we are told are a myth, Disease of the body is a phantom of thought; Of the science (?) called "Christian," this is the pith— The marvelous "Secret" so many have bought.

Consumption, or Cholera, Fistula, or Gout— All diseases of knowledge, of whatever kind, These magical healers profess to cast out By casting the thought of 'em out of the mind!

Homeopathy boasts of its potent little pill, And its *similia similibus curantur*; But "Mind-Cure" outdoes it by potency of Will, Which acts on the spirit and heals it instantly!

So M. D.'s "must go" with their pseudo Pathology, Their nostrums and pills are a drug in the mart; The M. C.'s will displace 'em with quasi Theology, For "Mind-Cure" has come as the ALL-healing art!

Whether "Old School," or "New School," it matters not which, Neither one can be saved by the Law-makers' Acts; They are all out of date, and are near their "last ditch."

For "Mind-Cure" saves all—excepting such quacks! It was said Mother Eve first made the world sick by coquetting with the d—l for knowledge; But Mother Eddy now shows the d—l a trick By opening a Metaphysical College!

Let all now speed on this queer "Christian Science," And clear the track for this Female Mahomet; "Truth is not a waxen" for all future applause, And Mother Eddy is its recognized Prophet!

"Christian Science," Forsooth! but "What's in a name?" When both the words play so incongruous a part? No impostor audacious e'er before came With such a MISMOSM applied to his art.

To call such a doctrine any sort of a "Science," Which ignores the great facts that Science has taught, Puts Nature, and Reason, and Truth to defiance; By no such imposture was Christ's healing wrought!

Who ever heard of a craze more Quixotic— Which claims there's "NO MATTER"—we "imagine disease"? To believe it we surely must be idiotic, And might as well think the moon is green cheese.

Such "Theory and Practice" for healing the sick Is quackery bald and a gross imposition; To palm on the public such a mountebank trick Needs a dupe for a patient, and a quack for physician.

"Christian Science"! For shame! but why should we blame? While fishing for gudgeons in the orthodox brook, Like the hunter who ruins the eye of his game, She used the word "Christian" for baiting her hook!

Whatever we may doubt, there's one thing that's sure— And for such a boon let the world give her thanks— By making them students of her mystical "cure," Mother E. has disposed of a great many "cranks!"

When sophistry wild and wilful transcendental, As the science of healing is by many believed, 'Tis a palpable fact their weakness is mental And only by a "Mind-Cure" can they be relieved!

When the Fool-Killer comes and takes his last round To reap his best harvest in these latter days, Then none will survive but with minds that are sound, And no more will be heard of the "Mind-Cure Craze!"

Boston, Mass., May 25th, 1886.

## A Prophecy—Mound Builders.

To the Editor of the Religio-Philosophical Journal:

The great loss of life and property by storm and flood recalls to mind a prophecy made in March by a young colored girl, living, I think, in or near Kansas City. The prophetic words were spoken in a trance, and checked in the most graphic language the destruction that would soon be wrought by the elements. I cannot now say what paper I saw the account in. While the matter is fresh in the minds of all, would it not be well to call attention to the prophecy?

A late JOURNAL has a short article on the Mound Builders by M. B. of Galena. In this connection I will say that some twenty years ago the writer found some stone arrow-heads, shell ornaments, etc. A great many mounds are to be found on the high bluffs overlooking the Mississippi river. I have examined a number, all of which contained human remains. In all cases the skulls have been crushed.

Paris, Texas, May 16, 1886. C. H. MERRY.

## The Apostate's Creed.

To the Editor of the Religio-Philosophical Journal:

Austin Bierbrock of this city has writtily devised an agnostic ritual for the New York Independent. A part of it is "The Apostate's Creed," which is to stand instead of the Apostles' Creed of the theologians, and reads as follows:

THE APOSTATE'S CREED.

I believe in the chaotic Nebula, self-existent Evolver of Heaven and earth.

And in the dissemination of its original homogeneity, from its first being, which was self-formed into separate worlds; divided into land and water; self-organized into plants and animals; reproduced in like species; further developed into higher orders; and finally refined, rationalized, and perfected in Man. He descended from the Monkey, ascended to the Philosopher, and stilled down in the rites and customs of Civilization, under the laws of the developing Society. From thence he shall come again, by the disintegration of the civilized heterogeneousness, back to the original Homogeneousness of Chaos.

I believe in the wholly unknown Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the survival of the Fittest, the Persistence of Force, the Disposition of the Body, and in Death Rebreathing.

## The Existence of God.

To the Editor of the Religio-Philosophical Journal:

Mr. H. M. Williams, in a letter in your issue of April 3rd, commenting on an article of mine which appeared in your issue of March 6th, says: "The idea of God in everything he has said, does not to me mean pantheism. If Mr. Williams has defined his meaning of pantheism, I might have answered him. I said in my letter: 'We cannot conceive of an omnipresent God, except as Christ said to Philip, 'Believe that I am in the father, and the father in me,' which is pantheism—the totality of all is God.' This was my definition of pantheism, and I added the well known lines of Pope, which I quoted with the same idea by Abraham Perry Miller in his address on 'Will Power.' He says: 'The pantheistic idea is expressed by Pope, of

"One stupendous whole,  
Whose body nature is, and God the soul."  
Whose body nature is, and God the soul."

Whose body nature is, and God the soul."

We are not the creators of our children. We are merely propagators. The idea of God wishing for some being to love him proves his imperfection, and to flatter himself could reciprocate infinite love and affection, is infinitely foolish. So soon as any being, manifest infinite intelligence they will be infinite intelligence. A plenipotentiary must know all the opinions of the court on the subject, or he cannot fully manifest or represent them; and if the court expected their will to be fairly and fully manifested, and did not give absolute and unmistakable instructions, would we call the court wise or intelligent? Where, then, shall we look for a manifestation of God's love and intelligence?

If God closed his conscious connection with his creatures, and gave them an independent individuality, so that he knows nothing of their minds till he is told, the same as we are connected with our children—does this not necessarily make him a very limited being? And how could he close his connection with his children? Surely God would not call such a being a God. But to carry out the idea of individuality and a creator, did the creator not make them with an object or purpose in his mind? If he did and they have failed, who is to blame? If not, where do the opposite thoughts and consequent actions come from? If they come from any other source than their creator—God—then he is not infinitely intelligent, he can control intelligence. If it is admitted that thought enters the heart, mind, brain, or soul, of man which is not of God, then our position is admitted.

Mr. Williams evidently doubts that there is a God. He says: "If there is a God the best conception we can have of him is that he is an infinitely perfect human being." For Mr. Williams, this grand idea, answers all the problems Mr. Miller has reasoned out. Being infinite, his children and his creations are infinite; being a human being his relations to them must be somewhat similar.

The question here would be, what is a human being? We speak of the "human family," thus including all men and women, both good and bad, wise and foolish. "Infinitely perfect" is pleonastic. Infinite means without bounds. Perfect means nothing wanting. Perfect does not admit of comparison. We cannot designate one person perfect, another more perfect, and another most perfect, much less infinitely perfect. Neither can there be an infinite human being. One infinite being excludes all other beings. We may conceive of a perfect human being, but what we want is one in reality, who can control and control all the others and thus destroy "Man's inhumanity to men," which "makes countless thousands mourn." Where are God's children? If God exist, and is infinite, he cannot have any children nor creations; there would be no room for them.

An infinite being cannot have any unconscious life—he is All in All. His conscious life being his continued effort to be true. Perfect God can never change evil into good, good into better and best."

Such language cannot be applied to an infinite being. An infinite being cannot improve; neither can a perfect being make any thing imperfect. If any thing comes from him wanting in any part, it proves his own imperfection. Christ says: "A good tree cannot bring forth bad fruit." So perfect God can never bring forth or create imperfection, therefore he can have nothing to improve, nor "evil to change into good."

The idea of an infinite progressive human being, instead of answering the question, why does he not make things better? forces the remark, infinite progress. There cannot be infinite progression. An infinite being cannot progress, he has, and is, "All in All."

In reference to "being subject to conditions, does not necessarily detract from his attributes or make him less a God." I think it detracts so much from him that the popular theological idea of God and providence is gone altogether, for we can have no reliance on a person who is subject to conditions.

I would like to have a sample of God improving by appealing to his mind and intellectual faculties. Were the Jews? Were the Egyptians? Were the Romans? Was George the third? Men are being improved by appealing to their intellectual faculties, but God has nothing to do with the work, for they are infidels and atheists who are doing the work. The man of God does not, nor never did appeal to his intellect. He never would reason; he believed obey him, and was the infidel.

No one can stand against an improving influence, if the influence be strong enough. Influence is force, whether it lead or drive.

We agree that "it is only a false conception of God which is hurtful. A false conception of God has blighted the world and is doing so to a great extent now. In proportion to God and godly people have been the world has been improved. As soon as we get rid of the dogmas of God and godliness, we will pay attention to that which we can understand, and utilize for the comfort and peace of all mankind."

Timberline, Montana Ter. JOHN MILLER.

## Another Case—A Suggestion in Surgery.

To the Editor of the Religio-Philosophical Journal:

An instance of pain in an amputated limb, attributed by a poor physician to a "phantom limb," was lately reported in Elizabeth, N. J. Samuel Morgan an employe of the Singer Machine Works, had his arm caught in the machinery, so badly mangled it as to necessitate amputation. He afterward complained of a sensation of pain in the shoulder, as if the amputated limb were still on, and the hand cramped and sore. He tried to get it up, when it was found that it was bent at the elbow from the manner in which it had been buried, and the hand partly closed. The arm and hand were straightened and reburied, since which time the unpleasant sensation has disappeared.

It is no longer a matter of doubt that an amputated limb retains a sensory connection with the body of the individual, and that any injury to the member is promptly transmitted to the seat of the sensation. This may occur at any distance, but of course ceases when decomposition takes place. A few years ago it was demonstrated by actual experiment in a case of amputation of the hand that the pain caused by a string, designedly tied by the surgeon around a certain finger of the severed member, was promptly transmitted to the patient in the next room. It was removed to another finger and tied around a different joint, with the same result.

We have been led to think that recovery from amputations would be more prompt and satisfactory if, instead of waiting the slow process of decomposition, the limbs were at once cremated. The physical limb is not only severed, but its spiritual counterpart is also involved, and is attracted by the mysterious affinity to the buried member. When the amputated limb is cremated this attraction is overcome, a readjustment of the disturbed spiritual and physical elements takes place, promotive of comfort to the patient and a speedy recovery. It would be advisable to place the patient under the influence of an anesthetic to avoid possible shock to the system from the sensation of burning.

We have made many inquiries of persons who have lost limbs by amputation, and find in all a consciousness of the presence of the lost member, the fingers and toes of which readily move in response to the will, although years may have elapsed since the operation. Instances are on record where this impression has continued twenty years, and although the patient may have been engaged in many months in certain occupations, it does not change the fact of the existence and relation of the spiritual counterpart to the physical limb.—The Practical Physician.

A spray African caterpillar, seven inches long and of a silvery color, was exhibited at a recent meeting of the Linnean Society of London.

## New Saviors of Society.

To the Editor of the Religio-Philosophical Journal:

They are Trying to Redeem the World—Without Redeemed Religion—Kindergartens and Model Tenements do their Share.

The stage of Chickering Hall, N. Y., was transformed into a beautiful bower May 16th, and amid the profusion of plants and flowers Prof. Felix Adler and his many friends celebrated the tenth anniversary of the founding of the Society of Ethical Culture. Far above the heads of the distinguished people who thronged the platform hung conspicuous, in letters wrought of roses, the motto of the society—"Deed, Not Creed." The program was thronged with Mr. Adler's regular congregation, and so many of the outside public came to enjoy the celebration that the hall was crowded, and the doors were open five minutes. The address lasted over three hours. A strain of delicious harmony was woven through all the exercises. It was the superb singing of the choir. Half a hundred of the Arion's best male chorists were on the stage to help make the music.

Conspicuous addresses were made on behalf of the Ethical Culture Societies of Chicago and Philadelphia, which grew out of the New York organization. Prof. William M. Salter spoke for Chicago. He said that ten years of ethical culture had proved that morality could propagate itself without the aid of religious dogma. The ethical movement had been able to disappoint those who would wish to see it stultified by dogma, and to show a sincere conviction, and had some lives behind it. Were the Christian Church to be similarly stripped of all mere sentiment and forced to stand on ideas alone it would lose three-quarters of its influence, because its ideas are out of harmony with the spirit of the age.

Dr. Francis Emily White told Mr. Adler and the New Yorkers how proud their Philadelphia sister was of the New York Society. White received a welcome of exceptional cordiality.

Secretary John Frankenhelm read a historical sketch of the growth of the New York Ethical Culture Society since its foundation in the centennial year. It has grown to a strong society, with a membership of 600. It has a body of workers who go about among the sick and the needy. It has a free kindergarten and workingmen's school that cost \$20,000 a year, and is lodged in a building that cost \$80,000. It has an attendance of 350 pupils of all races. The society will start in the fall the work of elevating the tenement house life of the metropolis by putting up eight new model tenement dwellings, and within a few weeks it will have another branch in St. Louis.

Editor William J. Potter, who hails from Boston, enlivened the ethical movement. He said that anybody who read the papers would recognize the great need of ethics in politics. "Particularly New York politics," he added, amid laughter. He chided the Governors of Harvard, the president of the university, for proposing to force the students to attend chapel prayers by making attendance at prayers count as disipline in mathematics or geology. It savored of bribery; it was setting a standard of improper ethics to the students. Editor Potter added that he hoped the Harvard trustees would take steps to suppress gambling and the other vice of collegiate life. He recalled, with sorrow, the instance of a student who had been driven to fly from the pocket-books of his classmates to cover his losses at gambling.

O. B. Frothingham sent greetings to Prof. Adler. He considered the ethical culture movement a success. Lecturer Sheldon endorsed that sentiment, and then the younger pupils of the workingmen's school marched into the hall amid the triumphant pealing of the great organ. It was a pretty spectacle. The little girls were all in white and gray ribbons. The boys wore brown suits and happy faces. The choir sang a hymn, good wishes to the Society of Ethical Culture, and then the Professor or an Ivy wreath, on which was inscribed the single word—"Gratitude." The little ones said in unison that they will try to live such good lives that the society will always be proud of us."

Prof. Adler said that there was spread before the world to-day a continent of new spiritual life, on which the old dogmas of the old type of character, infused with a sort of magnificence. The profound achievement of the Society of Ethical Culture was that it had set its face toward that new continent and bent its steps thither. It had set out to refresh the world, which was parched and suffering from the dry rot of secularism, with the reviving waters of a new morality. The task before the society was to win to itself the allegiance of the intellectual in the work of saving society.

Prof. Adler stepped back, bowing to the applauding listeners, and the Arion singers suddenly massed themselves before him and made the great building ring with the melody of a German hymn. It was the impressive close of the anniversary exercises. In the evening delegates from other cities dined with Prof. Adler and his New York friends in the Liederkreis society hall in East Fifty-eighth street.

For the Religio-Philosophical Journal.

## Signs of the Times.

"A wicked and adulterous generation seeketh after a sign, but there shall no sign be given them."

But the world is full of signs and omens to those who have eyes to see and ears to hear, and minds to interpret. In the New York Herald, May 19th, may be seen some Episcopalian pointers. At the 30th regular convention of the Protestant Episcopal Church of the Diocese of Long Island, Rt. Rev. A. W. Littlejohn, presiding, fifty-one parishes were represented. The Bishop's charge contains among other items, the frank acknowledgment that the "Affairs of the church are not in an entirely satisfactory condition. The members of the Diocese are in many respects, quite to the demands upon it. It will require at least \$20,000 to carry on the mission work of the Diocese. A plan has been formulated for raising a fund of \$1,000,000 for church mission work throughout the United States. It is proposed that 200,000 members of the church contribute \$5 each. At least 10,000 of the 17,000 communicants in the Diocese of Long Island should contribute. When I read this plan for raising one million dollars for one religious body in the United States and realized how easily they would do this, I could not but ask, what is the incentive? The Bishop urges that ten-sevenths of the whole Diocese of Long Island should contribute \$5 each, and that is not a large sum. Probably nine-tenths of them use \$5 a year in ways that do them no good, but harm. If 200,000 Episcopalians can find incentive enough in the mission work of that body to draw \$5 each from their pockets, what incentive is requisite to draw one dollar each from one million out of the ten million of Spiritualists of the United States to endow a free college, or a mission for the dissemination of spiritual truth and moral education? Is there not as much inspiration in our living gospel as the study of men and touch the springs of generous emotion, more than in deeds and dollars for the cause of all causes as there is in the Episcopal creed? But in Bishop Littlejohn's charge there is a greater obstacle presented than a deficient treasury. That can be remedied at a small cost to each of 200,000 members. Are there not 200,000 Spiritualists in the United States who burn more than \$5 a year in tobacco? They get no benefit but harm from all they burn. If it were all saved and put into a fund for building free temples for spiritual worship, or in founding schools and asylums on a liberal plan for educating the young and providing for the helpless, what might not be accomplished in a decade? And is there nothing in these high aims to inspire Spiritualists to action? Is there more incentive for selfishness and liberal giving in the dry dogmas of the Episcopal Church, than in the melting skies that breathe of immortality and wreath the world with the rays of splendor of an infinite dawn echoing with the tender voices of the dear ones the church calls dead? It seems so from the evidence! But the besetting difficulty in the church just now is not so much the lack of dollars as the lack of men. The Bishop says: "A subject of the greatest importance was the decreasing supply of candidates for holy orders. Notwithstanding the growth of communicants, parishes and missions, the applicants for orders were only as one to ten, ten years ago. Seven hundred parishes in this State are now without pastors.... The subject of education was suggested by the church to such an extent that no-candidate or seminarian were attending the youth of the country who should be in Episcopal institutions, and the liberalism of the former was displacing Christianity while the church entered no protest." Indeed! What a dilemma! What a pity! But are there no non-religious universities displacing Christianity? Are they not, rather, displacing every variety of religion and every principle of morality? Have we not each one of us a copy of Charles G. Loring's "The Moral Standard," a remarkable falling off in the number of "applicants for Holy Orders"? Is it not for want of parishes, not yet for funds to support them. It is not the lack of

elegant edifices and artistic attractions. There is culture, wealth and refinement in abundance in the Episcopal Church. What, then, is the matter? It looks as if the worship of a dead God and ancient myths was losing its charms amid the flashings of modern thought and a live world pulsing with the energy of an omnipresent soul and echoing the cry of starving millions who, asking bread, do not want a stone. The "Applicant for Holy Orders" should be a man of brains. And these find more attractive (because more useful and fertile) fields for the exercise of their genius, in the Church of Science, Philosophy or Spiritualism; and the latter in its broadest interpretation includes the former. The science of sciences, is the science of life.

"Holy Orders" are now issued from headquarters, and the applicants for them come to the altar of Silence and received, according to their fitness and devotion, of the abundance of the spirit, warm and sweet with love.

LYMAN C. HOWE.

## Notes and Extracts on Miscellaneous Subjects.

A hotel is talked of in Florida on the St. Sebastian River, which, with its grounds, will cost \$10,000,000. A man was fined \$5 in a New York police court recently for shooting "scab" at a Third Avenue car driver.

There are ten newspapers published in Hamilton County, Kansas. This county has less than 4,000 inhabitants.

The girls in the public schools of Brooklyn are compelled to commit to memory the Constitution of the United States.

A cat's eye valued at \$15,000 is one of Ceylon's gem exhibits (among a great number of lesser gems) at the London Colonial Exhibition.

Mrs. T. C. Linney of Bohon, Ky., is bragging because she set a hen on three goose eggs, and the faithful fowl hatched out four healthy goslings.

The Connecticut Railroad Commissioners are investigating fifty-seven accidents to persons on railroads, not reported to them last year, but reported in the newspapers.

The Massachusetts Civil Service Reform League suggests to the President that removals and appointments be posted for a specific time in order that the public may be heard from.

A drunken man paraded the streets of Wakeeney, Kan., lately, with a coffin on his shoulder, yelling to the people that the well-known prohibitionist was inside of it. He was arrested and fined.

A singular phenomenon has been observed at Carrollton. Near the residence of A. F. Sharp the rail line in a circle of about ten feet, and in no other spot. It came in huge drops, and lasted fully ten minutes.

The snapping of a dog at her heels, though no bite was inflicted, so frightened a little girl in New Haven the other day that she became ill, effusion of blood to the head ensued, and she died in convulsions before morning.

The superintendent of a railroad in Connecticut denies himself the luxury of a private palace car, and makes a practice of going over the whole line every year on foot, in order that he may critically examine everything pertaining to road-bed.

The so-called peanut factories of Norfolk, Va., handle and put on the market a million and a half of dollars' worth of peanuts each year. The factory is simply a cleaning, polishing, and sorting establishment, and the work is all done by machinery.

Two young women and one young man went boat riding on a recent Sunday, and the boat tipped over. The young man was tall, and by standing on tiptoe was able to keep his head out of water, and the girls hung to his hair and ears, and were saved.

Until very lately only one copy of the first edition







(Continued from First Page.)

the combinations of atoms, or for the phenomena of life, conscious identity and intelligence, otherwise than from necessity and the result of combination, a conclusion which ignores all idea of a pre-existing "Great Designer and First Cause."

When we invoke aid and strength from our Father in heaven we need to have some clear mental conception whether we shall address a principle, or an essence incorporated in matter, or a living, conscious identity external to us and to all the atoms embraced in our organization as an entity; and it is better that we should cautiously consider these points than thoughtlessly and blindly adopt new phrases, such as "Father and Mother God," which some of our teachers seem so partial to. What they mean by this and kindred forms of expressions, I am unable to discover and doubt if they themselves know, but I feel such transcendental phrases should be satisfactorily explained or be abandoned. If Spiritualists desire to escape the ridicule and pity of many who have not yet accepted either the fact of spirits communicating or their infallibility as teachers, though they do so communicate.

## Jottings from Delaware.

To the Editor of the Religio-Philosophical Journal:

Having learned from your brief note, as well as from the pages of the good old "JOURNAL," that you are again at the post of duty, and would be willing to hear occasionally from your friends in Delaware, it has moved me this morning to gossip with you for a short space. That, however, I am strongly tempted to make it, for after an uncommon spell of cloud, mist and rain, the air vivifying sun now shines forth in its fullness of glory upon the May-bloom in its richness of foliage, blossom and incipient fruit. The clear northwest wind rustles through the bending branches of the trees and travels in shimmering waves across the grain fields. Everything is invigorated with life, health and growth, inviting us out to breathe in freshness, strength of body and spirit, and to feel the throbbing of the great heart of Nature as she leaps forth in glad willingness to fulfill her mission, obedient to the occult laws pulsing in every one of the thousand arteries of her abounding life. Ah! my friend, how can I sit still at a desk such a morning as this?

You in your great city of modern growth, together with your readers from the wide spread prairies, from the slopes of the world-riding "Rockies" or from the mighty empire of California, fronting on the "Ocean of Peace," may think we have nothing to inspire us in little Delaware. You regard our eastern home, perhaps, as an old odd corner of creation where still flourishes the "whipping post," still rules the Democratic party, and still reigns the whisky ring. But let me tell you, no! Delaware is in many respects a favored land; whether you listen to the sighing pine forests of Sussex County, stretching southward by the side of Maryland, my Maryland, below the parallel of Washington and laved on the east by the great ocean of "Atlantis," or whether she shows us between Maryland and the great Bay of Delaware, the less sandy and more highly improved, grain and fruit lands of "Kent" (where, in at Dover, the Solons of the State are wont to congregate); or whether her more populous and wealthy County of New Castle, reaches along the Delaware River, for many miles, spreads out its southern portion into rich alluvial or diluvial grain fields and far-famed peach orchards, or rises with its northern swells into the hill-country, through which the historic "Brandywine," the Red-clay Creek ("Kiamensis") the White-clay Creek, and the Mill Creek, find their tortuous ways to the Christians; beside whose graceful stream

"Upon her hill, fair Wilmington  
Looks to the river over marshy meads,"  
or whether (most of all to this scribe) at the source of Mill Creek, in this beautiful and fertile "Hill Country" nestles his native valley which

"Was called 'Hockessin.' O'er its hills  
High, wide and fertile, blew healthy air.  
There was a homestead set wherever fell  
A sunward slope, and breathed its crystal vein."  
—(Bayard Taylor.)

whether you look at her in any or all of her features she is physically and geographically a favored land. Famine never pales the faces of her people; pestilence steps lightly and lingers not long upon her bosom as she "walketh in darkness;" cyclones and hurricanes drive not her dwellers into "dog-outs," nor crush them beneath the wreck of their own homesteads. The Appalachian chain, with its wide skirting parallel ridges, breaks ere they reach us, the strength of these wild, vandal-like offspring of the frozen North, begotten upon the arid heats and unsheltered plains of the "American Desert," from which they sweep in relentless fury with their beams of destruction, on fire with electric strength and speed, across your less favored though more boasted lands. Here with us, it might be said, as by old Cowper, "Man alone is found refractory." Here, as over you and as over every region of our country, boasted as free, as civilized, as enlightened, still largely spread the lingering clouds of superstition, hiding from us by their shadows the rays of truth and knowledge ever ready and striving to break forth. Here as with you and as with all, the demon of intemperance permits, and maddens, and destroys.

Then, my friend, since health and strength have not yet fully returned to nerve you in the continued battle, for the good and true, why not fly eastward for a season, and light at "Sunset Cottage?" Perhaps you might catch the inspiration of its sheltered home, and direct its dwellers to what division of the long line of truth's marshalled battle they should add their mite of strength;—or in what part of the ever plenteous harvest they should try to reap? Can you not at least advise what line of thought, you think most needs presentation for the pages of the "JOURNAL," which always seems so full of good, that we "little ones" feel poor in sight we have to offer.

Truly we have marked and pondered over the unrest that seems to have fallen upon large masses of the people and apparently robbed them of all sense of right and justice either to themselves or to their fellows; and we have questioned earnestly, "Where is this to end?" "Where shall we look for the lasting remedy?" At times we query: comes the poison of the body politic from the errors of our own institutions, and false practices, ranking in the blood of our own people, or is the disease an imported epidemic, firing the blood of ignorant and misled masses? Or is its source to be found in both or all of these?

Sometimes it bursts upon me, "Knowledge, truth, obedience in every field of thought, in every line of life, will alone perfect our freedom, calm the troubled waters of inharmonious, save us individually and collectively—our country and the world."

We must move and act as we know! Of one terrible evil we do know: the drinking of ardent and stimulating liquors that intoxicate. Abundant statistics teach us of its overwhelming magnitude, and is it not evident that the inciting cause of the unreason and blind rage of mobs mainly comes through the overheated brains of habitual drinkers; and that their headquarters are ever discovered in the carousal of the beer saloon and the grogshop? One of the ripest, needs therefore, it would seem for immediate action in the direction of remedial movements is a hearty uniting of all order-loving people, regardless of selfish or partisan interests, in a grand effort to overthrow and subvert this mighty and strong entrenched demon of intemperance. This great spirit of evil can not be cast out by the "prayer and fasting" of the few; but must be conquered by the general, well-informed, determined and practical action of cultivated masses, striking with a will for the salvation of society.

Unless we can in some way correct the present excitable conditions, we will be compelled to limit the importation amongst us of so large a foreign element as now appears upon our shores, ignorant of our institutions and unprepared to understand and fulfill the duties of enlightened citizenship.

One other main cause may be named as existing in our professedly enlightened modern society that will forever prevent, while it lasts, the rounding up of a full and complete manhood in its most general sense. What this may be gathered from the remarks of the grand old Theodore Parker as published in the JOURNAL of May 5th, which commences thus: "I have preached against the errors of ecclesiastical theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land." I do not propose to extend the extracts which all your readers may refer to, but to express my unity with the positions he takes and the arguments he advanced, for I verily believe that an accepted confidence in the dogmas of the orthodox Christian churches—especially a cultivated faith in the virtue and efficacy of the atoning blood of Jesus of Nazareth, as a divine plan for the salvation of men, has sapped and is sapping to this day the real virtue, purity and strength for good of the so-called Christian nations of the earth. And, moreover, that just so far as the people discard these false and hurtful religious theories, cultivate a rational, natural and practical religion, founded on the nature and attributes of man, as he exists under a universal and inevitable reign of law, just so far and so much more will they be able to attain the wisdom and the strength that will conquer their own salvation from the evils now so rampant. Is it not in the line of these truths, so briefly and plainly told, that all Spiritualists, especially, should work with their might, and entreat the aid and strength of the wise ones who have gone before?

Oh! that these roots of true and lasting reformation may be cherished by influences from the Spirit-world, and strike deep into the conscious hearts of all enlightened people. Is the earnest wish of your sincere friend and brother,

Hockessin, Del.

## DIVINE FRAGMENTS.

Rev. J. H. Harter and his Unique Church.

To the Editor of the Religio-Philosophical Journal:

Frequently, in writing and verbally, have I been asked to answer the following questions, and if my answers are considered worthy a place in your valuable paper, will you have the kindness to make room for them?

"Mr. Harter, we see that you are styled Minister of the church of Divine Fragments, located wherever a fragment of humanity can be found."

"How did you receive or obtain this title, and what is the object of your mission?"

In reply, allow me to say that in my reform work or lecturing, I frequently have persons (who, learning that I am from Auburn, N. Y.) come to me, requesting that I should visit and carry a message of love to a husband, father, brother or son, who is a convict in the Auburn Prison. With these requests I have often complied. Having received from a mother, in the western part of this state not only the name of a dear son confined for life in the prison, but several presents for him, as tokens of a mother's affection and love for her boy, though confined in prison and clad in the striped garments of a convict. Thus commissioned, and with presents in hand, I appeared in the office of Chaplain Rev. Wm. Searis, (Methodist) desiring an interview with Henry H.

I was informed by the chaplain that the laws of the State prohibited me from visiting convicts in prison, he stating in substance that "Ministers of the Gospel, having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prison. You are not settled. You have no church or congregation, over which you preside in the city, and are thus excluded." To this I replied by saying, that Jesus was never settled over any particular church, parish or congregation, but that he "went about doing good," and in this respect, I wish to imitate him; further saying, I am glad, Mr. Searis, that you were not chaplain of the prison spoken of in 1st Peter, III. chapter and 19th verse,—"the prison that Jesus visited after he was 'put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison;" for if you had been chaplain there, you would, in all probability have said, "Jesus, you can't get in here. You are not settled, over any church, parish or congregation in the town, city or ward where this prison is located. You are excluded."

Now, Mr. Searis, I wish to inform you that I am minister of the Church of Divine Fragments, located wherever a fragment of humanity can be found, and some of my church members are in Auburn State Prison, and I desire, especially now, to see Henry H. May I be permitted to see him? The convict was soon called, to whom I delivered in rich abundance the love of an affectionate, nearly heart-broken mother.

To an inspirational impression and to the Rev. Wm. Searis, D. D., chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the lengthy title which I have borne since the time above referred to.

Meeting again the mother of Henry, while on a lecturing tour, I was for the second time inspired by her to visit in prison the unfortunate son of a loving mother.

Again standing before the chaplain, in his office, I was referred to the Rules and Laws, serving as barriers to my visiting Henry in prison.

Pointing to a Bible on the shelf near by, I said, "We read in this book that the 'Son of man shall come in his glory and all his holy angels with him.'—and before Him shall be gathered all nations." Now, Mr. Searis, as we are both 'before Him,' we will, without doubt, among many other words, hear Him

say, "I was in prison and ye visited me not." In the vast multitudes "which no man can number," he may possibly single out Harter and say, "Are you guilty or not guilty?" To which I will say, "Guilty, my Lord, guilty." If he should say, "Why are you guilty?" My reply will be, "My Lord, I tried to visit you when in prison, and got as far as the office of the chaplain, whose superior authority would not allow me to see you." It is probable that he will be heard to say, "Harter, come on the right with the sheep; Searis, go on the left with the goats." At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searis said to an attendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glistening in his eyes, received the comforting and inspiring messages brought to him from one bearing the name of mother.

"What is the object of your mission?"

In answer to this question I will reply: The improvement or amelioration of the condition of the lower classes of humanity. Believing as I do, that there is a spark of the "divine" in every human being, wicked and sinful as he may be.

"There is a gem however small,  
(Of times infinitesimal),  
In every heart of humankind,  
Which may be polished and refined,  
And fitted for a higher sphere  
Than was allotted to it here,  
Where on, and on it may progress,  
In wisdom and true holiness."

Though at present not a "Settled Minister," but like Jesus, who went "about doing good," or like the "Good Shepherd," who went after the "lost sheep till he found it," so do I go for those that stray from the fold.

As the sick belong to the doctor till restored to health,—as the ignorant pupils belong to the teacher till educated,—so the wayward, wicked, sinful, intemperate and ungodly belong to my church of "Divine Fragments," whether in prison or out, till made better, when they graduate, or cease to be "fragments" and in turn become "Divine Helpers" in the great work of reform and salvation, till all "come unto the knowledge of the truth."

Ministers of churches usually make efforts to increase their membership, while on the other hand I am doing what I can to diminish mine. Many persons belonging to other churches, by stumbling or becoming bad, lose their standing or membership, and are expelled or thrown out, but the only way people can get out of "The Divine Fragment Church" is by becoming good, when they become "divine helpers."—Mighty in deed and word before God and all the people." Luke xxiv, 19.

Some ministers labor to keep people out of hell, while I work mostly to keep hell out of the people. There is a difference as to whether the fire is in the stove, or the stove in the fire,—whether the man is in the whisky or the whisky in the man. The "Hebrew children" were in the fiery furnace, but there was no fiery furnace in them. Their souls were filled with the sweetness and joys of Heaven.

I regret to say that many members of other churches, in conduct are so much like the conduct of "Divine Fragment" members, that they can only be distinguished by the label or church-mark put upon them. They look like "fragments," and they act like "fragments." They even assist by voice and vote to keep in force laws, to license my "Divine Fragment" members, to do that which is evil, and only evil, and yet claim to be followers of the greatest reformer the world ever knew.

It seems to me that I can hear this reformer say, "Wo unto you, for you make clean the outside of the cup and of the platter, but within are full of extortion and excess. Cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites for you are like unto whitened sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so you also outwardly appear righteous unto men but within you are full of hypocrisy and iniquity." Mat. xxiii, 25-28. Persons having the characteristics here mentioned, are evidently "Divine Fragments," whatever they may say to the contrary, and very much need to be converted into "Divine Helpers." This conversion is an individual personal work.

People are not born at the same time, neither are they all converted from "Fragments" to "Helpers" at the same time.

It is said, that Socrates at one time found in one of the streets of Athens a man in tears, and asked him why he wept was answered, "I weep because I cannot move the world." Socrates replied, "You will do something toward it, if you will get up and move yourself."

Thus do I desire each person to "move himself," or in other words, to do something for his own good, and the good of humanity of which he is a member. The tree is not known by leaves, the limbs, the trunk, the roots, the location, nor even by the label, but by the "fruit," so man, in the sight of heaven, is not known, loved or respected by his faith, his songs, his prayers, nor his church relationship, but by his deeds, his acts, as "actions speak louder than words."

Meeting a man recently who talked loudly in favor of Christianity, I asked him if he was a Christian? He said, "Yes, but I do not work at it now." The world needs more workers—more "Divine Helpers"—more Divine "Doers of the Word," and to this end do I labor.

Auburn, N. Y.

J. H. HARTER.

## DISINTEGRATION.

The Protestant Church Decaying in Australia.

To the Editor of the Religio-Philosophical Journal:

Treating the above subject, *The Age* says: Commenting on a recent debate in the Presbyterian General Assembly of New South Wales relating to the difficulty of obtaining an adequate supply of candidates for holy orders in the various Evangelical Churches, a Sydney paper offers the following suggestive remarks: "It is rather singular that while all the other professions in Australia are able to recruit their members as required from the ranks of educated young colonists it is only possible to keep up the supply of clergymen by importing them from home." The same journal, alluding to the failure of the clerical profession, in this age of historic learning, theological criticism and widespread skepticism, to kindle unselfish enthusiasm in earnest young men seeking congenial spheres for the exercise of their abilities, adds that while the pulpit is "not much of an arena for energetic ability" it is "indeed a fine harbor for weakness and mediocrity." It is not only true as Dr. Geikie stated in the General Assembly, that "the young men of the colony were not enamored with ecclesiastical life," but this department of public service, from some cause or other, is unpopular with the most intelligent and promising of that

class in all European and American as well as colonial communities. If there is a single exception to the rule it is in the case of religious bodies in which intellectual culture is at the lowest ebb, and spiritual emotionalism, carried to the verge of fanaticism, is deemed the supreme test of ministerial capacity. But in an article in the *Edinburgh Review* dealing with the subject, some years ago, the statement of an Oxford professor was quoted in regard to the dearth of students preparing for ordination. He said that for a considerable period previously he had not known a really talented and scholarly young man continue his studies for the English Church at Oxford until deacon's orders were reached. The proportion of men of the stamp referred to seeking admission to the Anglican pulpit was found to diminish so rapidly at both the great English universities a quarter of a century ago that the church authorities were compelled to relax intellectual and educational tests, in order to draw students for the ministry from a lower stratum of society; and it is in the recollection of men scarcely past middle life, that St. Bees, Durham, St. Aidan's and Cuddesden, came to be looked to as among the leading sources for the supply of candidates for orders. Renegade preachers from the Methodist, Congregational and Baptist communions, who could with difficulty pass muster in their original circles, were welcomed to take positions once occupied by the sons of squires and wealthy merchants. Indeed, it is largely through these back doors to the clerical office in the Church of England that men still come to take the place of the superior class of candidates that positively repudiated the profession at the time the Tractarian movement arose, which Sydney Smith facetiously christened the "Newmanism," with obvious reference to the distinguished Cardinal whose name is associated with the pun. It is true we can still boast in the parent country of a Temple, a Jowett, a Stubbs, a Liddon, a Knox-Little, and a Scott-Holland. But these "bright particular stars" shine now amidst a host of twinkling mediocrities, and even of this latter it is no easy task to keep up the supply. On the contrary, mental giants were not uncommon in any of the three great church parties in the days of Whately, Pusey, Manning, Newman, Thirlwall, Keble, Hook, Maurice, M'Neill, Miller, Wilberforce, Tait and Kingsley.

If we pass to the more intelligent English Nonconformist sects, the famine of strong minded clergymen is not less conspicuous. When the late Thomas Binney died, about a dozen years since, the *Times*, in an obituary notice, pointed to him as the last of a race of men of commanding power in the Congregational body who, judging by the depreciated estimate in which dissenting creeds and parsons were now held by the cultivated classes, could have no successors. The labor of inducing young men of the most ordinary qualifications to prepare for that sect of Puritan descent is acknowledged on all hands to be very hard. Owing partly to the difficulty of filling up the accommodation provided for dissenting students at central Nonconformist colleges in England like Springhill, Rotham and Hackney, a number of these institutions are already merging in one college, to be founded at Oxford. Moreover, from the doleful account given of the state of the ministry in that denomination by Dr. Parker, of London, who was recently president of the Congregational Union of England and Wales, it is only by a miracle that any perceptible improvement in the supply of effective ministers could be effected. The words of that eminent divine are:

"We have about 2,000 ministers in Independentism, and if the Government called upon me to make out a schedule this would be my return: Half of them wish they had never entered it; 800 of them want to make a change of sphere; and the rest of them are tolerably contented, because of good congregations, good salaries and opportunities for doing real good. I am not an evil speaker, but democracy in our churches is a failure."

A perusal of the latest printed report of the Congregational Theological Hall of Victoria contains melancholy evidence that the system of Congregationalism lacks sufficient vitality to inspire young members of the flock to qualify for the pulpit. The Methodist body professes to be slightly better off in the respect we have mentioned, but the Baptists, despite the exceptional popularity of their Spurgeon, do not grow a large crop of able and cultured pastors. The complaint as to the inconvenient paucity of Presbyterian divinity students, reiterated at meetings of the General Assemblies of Victoria and New South Wales, is echoed by all sections of Presbyterians at home. When Titans like Robertson, Blair, the Erskines, Gordon, the first Sir Henry Moncreiff and Brouse of Haddington-lived, thought and learning were valued, and families of social influence were proud to give their sons to the Scotch churches. Nor had the faith which drew that high order of men to the pulpit quite expended itself when Chalmers, Cadellish, Guthrie and Tolloch swayed pious assemblies in Scotland. The names of a Caird and a Cairns almost exhaust the list of distinguished worthies now remaining of the same rank. The physiognomy of the majority of Presbyterian ministers who meet at intervals in Collins street to forge miserable anathemas against the minister and members of a church in the immediate vicinity reveals for the most part their calibre and the extent of their acquaintance with the sciences of comparative religion, the history of the New Testament canon and the relation between Genesis and Geology.

What is the cause of this decay in the stamina and learning of the Evangelical clergy? Dr. Geikie stated at Sydney that "the desire of young men was to enter upon pursuits of commerce, in which they would find their talents better remunerated than in the church."

But in the name of that section of them who are susceptible of elevated sentiment, we protest against so false an explanation of their unwillingness to enter the church. There are large numbers of young men whose souls are ready to catch fire if only there was a blazing torch of holy reality in the pulpit to touch them. If they could be convinced that the doctrines and prayers, too often mumbled in the stereotyped and fossil language of a past generation, had any heart-stirring significance for the bulk of the preachers who utter them, they might soon be won to devote themselves to pastoral work without regard to big stipends. It is a libel on many young men in their adolescence to say that they are more for wealth "than for the kingdom of righteousness." The fact is that on the one hand they find old creed ramparts bristling with the threats of eternal damnation against multitudes of the noblest spirits who have been forced by feared argument out of the narrow circle of ecclesiasticalism into the broad field of free and reverent inquiry. Sacerdotal and Evangelical theories alike appear to have irrevocably lost their hold on the higher mind of the day because of the habitual suspicion, if not hostility, they present towards lines of research that were impossible at the time creeds and confessions were framed. Young men, born

amidst the food of light streaming from Niebuhr, Mommsen, Lecky, Buckle and Draper in history; from Lyell, Huxley, Tyndall, Mill, Bain and Spencer in science and philosophy; from Inland and Forlong on the comparative faiths of mankind; cannot be expected, as their fathers did, to swallow implicitly the Athanasian Creed and the Westminster Confession. If there was no other hindrance to the educated and ingenious youth of Victoria becoming evangelical preachers, the long and relentless persecution carried on by the Presbytery against Mr. Strong and Mr. Dods, for appearing to doubt Calvinistic dogmas, formulated in an age when men and women were tried and burnt for witchcraft, would be sufficient to repel them.

## Sensible Words.

The Christian Union talks sensibly on two important subjects as follows:

The House of Lords in England has resolved, by a majority of fourteen, "that the time has come when, in the interest of religion and education, all national collections should be opened to the public on Sundays as on other days." This resolution, in substance, has been frequently before the House of Lords, and has always heretofore been defeated. As that body is the more conservative one of the two, it may be presumed that the resolution will pass the House of Commons, and become the law of England. America has an advantage over England in this respect: that we can try a new experiment in one locality without making it national. Unmistakably, however, the drift of public sentiment is in the direction indicated by this resolution; and as unmistakably, in our judgment, it is wise and right for Christian men to recognize that fact, and to attempt to guide rather than thwart the tendency. Last Sunday was a beautiful one in New York City. The writer of this paragraph took a walk through Central Park, and as he saw the perfectly orderly crowds, good-natured, happy, peaceful, and the great majority of them belonging to the plain people, with their children, and in many instances their baby-carriages, getting the one breath of fresh air and the one sight of early spring which was possible to them, bound by their hard tasks to the workshop, and often the stifling rooms, through the week, he could not think that if Jesus Christ were on earth he would have padlocked the gates of the park and driven them back to their tenement-houses and their narrow streets and alleys. He could hardly believe that any Puritan looking upon the sight would have objected to it.

The American Protestant reports that a delegate convention of anti-Catholic organizations is soon to be held in this country, the sessions of which are to be secret. The objects also appear to be secret, though the president says that "all proper information in reference thereto will be furnished those entitled to the same by writing to this office." We are afraid we should not be entitled to the same under this carefully qualified promise. The American Protestant goes on to depict the evils of the present condition of affairs. "Think of it! 5,000,000 of foreign Roman Catholics detaching to the other 45,000,000! Who shall rule this great American Republic?" This is a discovery indeed; the 45,000,000 have been hitherto in blissful ignorance that they were living under such a dictator. If there were any danger to American institutions from the foreign Roman Catholics, it should be met, not by a secret convention the objects of which are made known only to the elect, but by a frank, public, and open agitation and discussion.



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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—Scientific Theism. A Criticism.  
SECOND PAGE.—The Vital Needs of the Hour, or Co-operative Labor versus Strikes. Statue of William Lloyd Garrison in Boston, Mass. A Key to Mystery. The Dual Person.  
THIRD PAGE.—Woman and the Household. Magazine for June not before mentioned. Book Reviews. Miscellaneous Advertisements.  
FOURTH PAGE.—Modern Scientific Thought.—Reaction from Materialism. Need of Education in Righteousness. Last Sabbath. Fulfilling Teachings. The Absorbing Topic. The Phantom Train. A Clairvoyant Reveals a Fortune. Scandal. Prudence Crandall. Victor Hugo on the Spiritual Body. Divers. General Items.  
FIFTH PAGE.—Recent Experiences. The Little Old Woman's Warning. Miscellaneous Advertisements.  
SIXTH PAGE.—Musing. Spiritualism as a Help to Christian Life. Natural and Supernatural. Our Relations with the Spirit-world. The Fish Will Case—An Important Decision. Narrow, Very Narrow Sentimentalism. Clairvoyant View of a Spirit World. Experiences. Decline in the Church. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—Death. Slade's Mediumship. Miscellaneous Advertisements.  
EIGHTH PAGE.—Supernatural Manifestations in Mr. Robinson's New Home. Miscellaneous Advertisements.

For the Religious Philosophical Journal.

## "SCIENTIFIC THEISM."

A Criticism.

By W. B. HART, M. D.

"There is a path that leads to truth so surely, that any one who will follow it must needs reach the goal, whether his capacity be great or small. And there is one guiding rule by which a man may always find this path, and keep himself from straying when he has found it. This golden rule is—give unqualified assent to no proposition but those the truth of which is so clear and distinct that they cannot be doubted."—Descartes, as given by Huxley in "Lay Sermons."

If anything were wanting to convince the thoughtful observer that Theism presents essentially an insoluble problem, it is the constant decadence and renewal of the theistic exposition, and the ever-shifting phases of its defence. Positions are taken and abandoned with a facility truly amazing were it not so frequent. Ambitious schemes are hypothesized on some flimsy recasting of an old exploded conceit. Scarcely a year passes but some new venture of the kind is blazoned forth with high sounding terminology, and heralded in laudatory reviews, to be supplanted by a competitor the next. But the enthusiast is not discouraged. Fresh aspirants for metaphysical ecstasies undismayed by the fate of their predecessors, are ever pressing forward to fill up the gap; the witchery of the puzzle lures them on; the clerical must needs be squared, and some lucky Ph. D. in gimp and fustian can do it.

Descartes and Locke have had their day; Dr. Adam Clarke's famous demonstration is barely hinted at in modern systematic treatises on the theistic paradox. Paley's brilliant defence of the last century, which suddenly rose into the zenith like a constellation of the first magnitude, is now paling away before the rising star of evolution, and is barely visible above the horizon. His "Natural Theology" I am told, is not now used as a text book at Oxford. Yet these were mighty men in their day, cosmic forces in the upper currents of thought, who still hold their own where they did not attempt the impossible, and are likely to hold their own when the parvenus of to-day are forgotten.

The latest contribution in the theistic line which has come to notice is a treatise entitled "Scientific Theism," by F. E. Abbot, Ph. D., Boston, an appreciative summary of which is given in a late number of the JOURNAL, by Prof. Alexander Wilder. Its "Elaborate technology," though deplored by the learned reviewer, was undoubtedly given it for a purpose. Divested of its pedantic verbosity and affected verbal precision, I discover in it nothing new, or if new, nothing notably profound. The subjects discussed unquestionably are profound; but it is one thing to talk about "phenomenon," "noumenon," "God and infinity," and "a universe, per se," and quite another to establish a theory, or to so elucidate it as to bring it within the apprehension of another, or of one's self for that matter.

It is to be regretted that our reviewer, in preparing an elaborate synopsis, such as he has given us of this new metaphysical conundrum, contented himself, as it seems he did, with simply stating the contention, results, and ratiocinative processes by which these results were arrived at, without at the same time being moved to so simplify and elucidate the subject matter presented, as to have brought it within the easy apprehension of minds unaccustomed to the "elaborate technology" of an affected scholasticism. As it is, though I am not quite sure I have in every instance, grasped the precise idea intended to be conveyed so as to make it safe to venture an opinion upon the several topics discussed. But as the learned Professor has

laid the readers of the JOURNAL under obligations in thus furnishing something of a novelty to think of, he might naturally feel chagrined if the benefaction were allowed to pass without eliciting some acknowledgment, even though it comes in the shape of a critique. And as no one else has come forward, I propose, without attempting to traverse the entire field of discussion, to indicate some of the points concerning which my judgment inclines me to say—non sequitur.

The curious reader will naturally inquire, What is the new scientific theism which in the expectation of its author, is to effect a "philosophical revolution"? If I understand it aright, it is a theism without God as a creator existing outside of his works, the God ordinarily understood; but a conception of an infinitely intelligent force, inherent, immanent, in nature, unfolding in the growth and changes manifested therein: "God and the universe are one," says our reviewer. Again, "Modern science is rapidly reaching; nay, has almost reached this sublime conception of the universe as a living and growing organism." That is to say, this sublime conception contemplates the universe as a huge animal, if such a characterization will apply without irreverence—pantheism. In short, with a new name and a new style of presentation. Again, "The universe, per se, is an infinite, self-conscious intellect, which, though infinitely removed in degree, is yet essentially identical in kind with the human intellect." On points so momentous one is naturally solicitous to know how these things are proven, and how this sublime conception is reached. Unfortunately the Professor is a little hazy on these questions—or we are. It is not easy here as elsewhere, to see the connection between the premises and the conclusions; when we do, we too often find an unproved assumption. A quotation or two will suffice to indicate the contention and the method, sufficiently, perhaps, to enable the intelligent reader to form an idea of them so as to follow the thread of the discussion.

He (the author) has undertaken by the principle of "Objectivity of Relations together with its correlative and derivative principle of the Perceptive Understanding," to solve the problems of the century, which he enumerates as the theory of Phenomenism versus the theory of Noumenism; the theory of Idealistic Evolution versus the theory of Realistic Evolution; and the Mechanical theory of Realistic Evolution versus the Organic theory of Realistic Evolution. This solution, he declares, must determine and decide that of the problem of Theism, Atheism and Pantheism. "The foundation of Scientific Theism," he declares to be the Philosophical Scientific Method, and the ground-principle of this method is the infinite intelligibility of the universe, per se.

Without stopping to notice just now, the doctrine announced in the first section of this extract, which can scarcely be understood without elaborate explanation, except by those whose information is abreast of the times, we will here confine our attention to the so-called "ground-principle" stated in the closing lines.

Most people, I imagine, will consider it a serious oversight, that in a matter so important we are not informed as to how the knowledge of this ground-principle—the "infinite intelligibility of the universe"—is arrived at. In what consists the proof? In view of this vital question, our reviewer is silent. At the threshold of the discussion, strange to say, we are offered an assumption, a bold begging of the question. And this, forsooth, is the limitation of this "scientific method"! Is this ground-principle so self-evident that proof is unnecessary? I should say not. Infinitely unnecessary to whom? Certainly not to finite man, for at best his knowledge reaches only to the infinitesimal portion of the universe, and of the surface at that. This is a queer way, surely, to found a scientific theism. When science demonstrates at every step, Mr. Abbot, I find, deduces God, or rather the dwelling Intelligence or self-consciousness, animating the universe—which intelligence, nevertheless, is God—to said intelligibility; in other words, "he argues from the intelligibility of the universe to its intelligibility." Of course unless the premise is proved, or granted, the conclusion is worthless. Discarding this paradox, let us turn to the following:

"The external world exists per se, that is, in complete independence of human consciousness so far as its existence is concerned; and man is merely a part of it and a very subordinate part at that." But inasmuch as this existence is known only through consciousness, and only to the extent certified to by consciousness; or inasmuch as consciousness is the only witness we have or can have to such existence, its testimony in the case is all we can claim, and what may or may not exist independent of consciousness, we have no means of knowing, and no warrant for assuming. To dogmatize where we do not know and can not know, may gratify egotism, but to do this betrays weakness.

"The universe per se is not only knowable but known—in part, though not in whole." If known only in part, then, why assert that it is infinitely intelligible? This is like counting the chickens before they are hatched. Just to the extent the universe is known and no further, can it with truth be affirmed to be knowable. What territory lies beyond actual discovery, no one can tell until explored.

The sharp issue is this: Either an external world exists independent of human consciousness, or else all human science is false.

The claim of science to be real knowledge of a real and intelligible universe is the voice of the collective experience and reason of mankind. Upon this basis Mr. Abbot therefore, has reared his entire superstructure.

It is well to understand this paragraph, for upon the ground here taken the battle is to be fought, as the reviewer suggests. The claim here put forth for science, if I understand what science claims, is unwarrantable, and contrary to the truth. I am not aware that science asserts a real knowledge of a real universe in the sense here intended to be conveyed—that is, physical science. But I am aware, that metaphysics does this just at present, and I am moreover aware that metaphysics has obtruded its assumptions into the domain of natural science ever since and before it compelled Galileo on his knees to forego his convictions. I grant that the physicist, when assailed by the metaphysician, or when setting aside impertinent questions, does at times say a word concerning the noumenon or the essences of things. But physical science in its proper sphere, has to do with phenomena; and phenomena only. The "real knowledge of a real intelligible universe," contended for by Mr. Abbot, I understand to be a something back of phenomena—a hypothetical essence—which physical science has never yet been able to grasp, or find in its crucible as a residual substratum over and above the properties belonging to corporeal things.

We here recognize, as we do all along, the assumption, that human consciousness necessarily corresponds to the reality of things. Here as elsewhere, no proof is offered. That this assumption is valid is exceedingly questionable, when we consider the fact that different animals seem to receive unlike impressions from one and the same object;—instance the tobacco-worm, feasting on nicotine, the May bug on ordure, the turkey buzzard and carrion crow on animal putrescence. Can any one in these instances believe that the perceptions in these instances would be identical with human perceptions under similar conditions? And if in these several cases the perceptions are unlike, which corresponds to the external reality? Which represents the true property of any of these substances? Take the case of the color-blind. Precisely the same property which one considers green, another understands to be red. Which is right? Undoubtedly they are both right, because each is a faithful photograph, true to the impression made on the retina of the optic nerve. If the retina varies the properties of external objects vary. Convert the optic into an auditory nerve, and the eye would become the vehicle of sound instead of color. An inappreciable modification of the optic apparatus, as in insects, renders it microscopic, in the eagle, telescopic. Develop in the cerebral substance of a human being an additional sense equal in range to the eye,—who can conceive the beauties, nay, transcendent grandeur of the new universe thus opened up to human contemplation? and this, too, without an additional property being superadded to the world without. Now, it is indubitably certain, that however the properties inhering in matter may be, all we can be sure of is our own cognitions; that is to say, we have a certain consciousness in view of something external to ourselves, but this consciousness is determined by the mechanism of nervous pulp, which may certify in one case what with a little change in another, it will contradict. Again, "Philosophy is intelligently regarded by thinkers as treating of the inmost truths—of things as they are, of causes and their immanency. Science is analytic by its very nature, and treats of apparent facts and law, of effects generally; and as cultivated and promulgated, is entirely alien from every consideration of causality, or of intellectual perception." In this paragraph I find a concession which I have italicized, and which makes me doubt whether I understand the reviewer aright. It looks like an interpolation in view of the affirmation just commented upon. And it is difficult to understand how it can be made to tally with the least exceptional portion of it, to wit:—"Either an external world exists independent of human consciousness or else human science is false." If, as just defined, science treats of apparent facts (phenomena) and law, it should turn out that phenomena and law are facts, science is not false, for, in such case science makes good its claim; it is found to be a true interpreter of nature, and this is all that science proposes to do. The contingency of an "external world" does not and can not affect the facts as facts; and whether there be an external world or not, the facts remain. The existence of an external world in the sense here predicated, is an inference, not a cognition; and whether the inference be true or false, does not affect the truth of science. The phenomena are real; the "something" behind phenomena, may or may not be real, but whether the one or the other is immaterial so far as the truth of science is concerned. Science affirms a knowledge of phenomena and law, and until this affirmation can be shown to be fictitious, science must needs be allowed the undisputed possession of the ground she occupies. On this terra firma we are sure of our footing.

The intrusion of a metaphysical metaphysics into this domain comes of the conceit which would substitute haze for solar light. And it is just here that the arrogance of so-called philosophy attempts to supplement science with an hypothetical entity, about which science knows nothing, and, be it observed, philosophy knows nothing, and can know nothing unless she is able to show the possession of faculties in the human mind reaching to the essences of things. But this is just what Mr. Abbot contends for. His whole theory is built on the postulate that knowledge of Being is real as well as seeming—of perception of the noumenon, as well as perception of the phenomenon. As I wish to be perfectly fair with my subject, I must here be permitted to give a lengthy extract, which, I trust, will bring the issue clearly into view.

The theory of phenomenonism, he (Abbot) considers as the root of modern idealism. By this he means the notion that nothing can be known except phenomena and that all these depend for their existence upon individual or human consciousness alone. The universe itself is thus included as being only a mental picture; and reality, existence and being itself are mere forms of relation, without other validity. He vehemently declares this theory false—root and branch. Even a phenomenon-universe, a universe which is only one in seeming, must have something to represent. This something which it represents is its cause—a noumenon-universe, or a universe which actually exists. He admirably sets forth his meaning by recapitulating the admirable story of "Alice in the Wonderland where the maiden has the curious experience with the famous and ever-grinning Cheshire cat."

"I wish you wouldn't keep appearing and vanishing so suddenly; you make me giddy."

"All right," said the cat; and this time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it was gone.

"Well! I've often seen a cat without a grin," thought Alice; "but a grin without a cat! It's the most curious thing I ever saw in my life."

"The attempt to conceive the universe as a phenomenon without a noumenon, as a manifestation or appearance only, without a substantial cause, is an attempt to conceive 'a grin without a cat.'"

The questions here mooted go down to the foundation of things, and concern the nature and certainty of our elementary cognitions, and the problem of Being in its profoundest aspect, as viewed by mundane intelligences. It is here at the very outset, where Mr. Abbot comes in conflict with the almost unanimous verdict of all deep thinkers from Aristotle, St. Augustine, Melancthon, Bacon, Spinoza, Newton, Sir William Hamilton, down to the present English school. A pretty formidable array of authorities, surely. In this enumeration of distinguished minds, I have followed Sir William Hamilton; as cited by Spencer, though I observe Mr. Abbot claims Aristotle as a noumenist.

The conviction arrived at by these scientists, philosophers and divines, is, that, aside from our most elementary intuitions, absolute knowledge is unattainable; that with this exception, all human cognition is a perception of phenomena, of appearances only, and that the reality existing behind all appearances is, and in this world must be unknown. Hence the noumenon, whatever it may be, passes human comprehension. Mr. Abbot, we see, meets this interpretation of our cognitions with a flat denial, insisting on the reality or noumenon, not only as the necessary complement of our cognitions, but as equally valid and equally knowable.

The attentive reader, I doubt not, by this time has a clear apprehension of the terms "phenomenon" and "noumenon"; but to avoid all uncertainty I here transcribe what Webster has to say of them. "Phenomenon—An appearance; anything visible; whatever is presented to the eye; whatever in matter or spirit (mind) is apparent to, or apprehended by observation, as distinguished from its ground, substance, or unknown constitution; as phenomena of heat or electricity; phenomena of imagination or memory." Prof. Wilder, in a note has favored us with his version of the correlative term—noumenon. Without wishing to disparage this effort of his, I shall venture to give preference to Webster as authority, whose definition runs thus:—"Noumenon: The of itself unknown and unknowable rational (spiritual-mental) object or thing in itself, which is distinguished from the phenomenon in which it occurs to apprehension, and by which it is interpreted and understood." If without presumption I might venture to suggest a simplification of this wording, I should say that noumenon, denotes the unknown and supposed unknowable substratum in which qualities, properties or attributes, of whatever kind, are said to inhere; in other words, Noumenon denotes substance as distinguished from qualities, properties or attributes.

Of this noumenon as here defined, Locke had the courage to confess he knew nothing; that whatever it might be we can have of it at best only a "confused idea of something to which qualities belong, and in which they subsist." The name substance, he says, "denotes a support, though it be certain we have no clear or distinct idea of the thing we suppose a support. So that if any one will examine himself concerning his notion of pure substance in general, he will find he has no other idea of it at all but only a supposition of he knows not what support of such qualities which are capable of producing simple ideas in us; which qualities are commonly called accidents. If any one should be asked what is the subject wherein color or weight inhere, he would have nothing to say but the solid extended parts. And if he were demanded what is it that solidity and extension inhere in, he would not be in a much better case than the Indian who saying that the world was supported by a great elephant, was asked what the elephant rested on? To which his answer was, a great tortoise. But, being again pressed to know what gave sup-

port to the broad-backed tortoise, replied, something, he knew not what. And thus here, as in all other cases, where we use words without having clear and distinct ideas, we talk like children; who being questioned what such a thing is, which they know not, readily give the satisfactory answer, that it is something; which in truth signifies no more, when so used, either by children or men, but that they know not what, and that the thing they pretend to know and talk of is what they have no distinct idea of at all, and are perfectly ignorant of it and in the dark."

I have thus given these definitions, and this argument of Locke's, that the reader may clearly understand the nature of the issue in question. In the review which I am here reviewing, I find nothing as fact or argument going to controvert this reasoning of the English philosopher. In fact, nothing whatever is attempted. From beginning to end we are treated with a begging of the question. And I should probably not have noticed it at all in a public way, but for the fact that this doctrine broached and maintained by Mr. Abbot, is getting quite popular with a certain class of religious teachers at the present day who assume to lead public sentiment. If there is any positive knowledge of substance, as apart from its properties, one would suppose it would be easy to give an example illustrative of the fact. True, in our contemplation of outward things as they affect our senses,—matter, or rather its properties,—we are accustomed inconsciously to infer a substratum as lying back of all appearances; but that we know of any such actual cognition is denied, and has been denied by all deep thinkers of every school of any note for many hundred years. Whether or not this inference just mentioned, is tenable as a probability or conceivable, it is not my purpose here to discuss. It is enough to show that it makes no part of our assured knowledge.

Notwithstanding what I have offered in rebuttal of this assumption of a noumenon, there may yet be a lingering doubt in the minds of some that after all, there must be a basis of truth where so much is claimed. Suppose then, at this stage of the discussion we pause a moment and institute a search for this *ignis fatuus*—the noumenon. How shall we proceed so as to be in rapport with the genius of the "philosophical method"? Understand, we are now to deal with an entity *per se*, assumed to be lying back of all phenomena, devoid of properties or attributes of any kind or degree, the absolutely nude thing itself. For our experiment we will take—no matter what be it solid, fluid or gaseous, ponderable or imponderable, it is not material so we have a satisfactory test. Take anything with which we are familiar—take, say, the venerable Doctor Abbot's cat, which figures in the Professor's review as the one sole illustrative example given in a mass of abstractions—take it with or without the "grin," we are not particular, it will answer for our purpose as well as for the Doctor's. Obviously we must begin by first abstracting or eliminating every property quality, such as color, taste, smell, form, weight, extension, etc., with the single and definite purpose of detaching and isolating the residual substratum—the noumenon. We will consider our subject as having undergone organic dissolution, and, as having been resolved, in these retrogressive processes, into its inorganic constituents—mineral substance and gases. Now, discarding vain verbiage and technical dummery, let us conceive these inorganic elements still further resolved into their primordial molecules and atoms. In this condition we observe they, the inorganic elements, have reached the ultimate stage of attenuation of which matter is supposed to be capable, and taken rank among the imponderable cosmic forces. Notwithstanding which, assuming the Newtonian law of gravitation to be universal, each and every atom is held within its inevitable and all-pervading grasp, and hence possesses weight and impenetrability, however infinitesimal. But we observe also, that during these processes we have supposed to have been going on, all the tangible, visible and other sensory properties of the subject of our analysis, have disappeared as properties cognizable by any of the human senses. However, every really fundamental attribute remains intact, persistent; such as impenetrability and some form or other of extended bility and in the atoms themselves, as a bar to further change. These, be it observed, are essential to our conceptions of matter as matter, and we can not get rid of them by any trick of the imagination. But, for the sake of the argument, we will suppose these likewise extinguished by the residuum flat of impenetrability. What remains? Come, my ambitious enthusiast, we want your service just now. Please apply that supernatural gift of yours; for ourselves we confess things begin to look a trifle hazy. Mind, you are after a hyper-microscopic, mathematical point. Have you found it? How does it seem on close inspection? What is its complexion, front and bearing? Vain questions these. They imply attributes which we have assumed to be defunct, extinct, annihilated. "Ah, I have found it! Well, it is! It is—something—that's what it is, the noumenon itself—the veritable 'grin per se'." Exactly! And now, since the ultimate fact is finally demonstrated and confirmed, doubtless the era is dawning and now is, when the "leopard shall lie down with the kid and the calf and the young lion and the falling together; and a little child shall lead them."

(Continued on Eighth Page.)



### The Vital Needs of the Hour, or Co-operative Labor versus Strikes.

Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal., May 9th, 1886, by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

There is an Arab saying that the world is upheld by four things: the learning of the wise, the justice of the great, the prayers of the good and the valor of the brave.

All noble work is prayer, and we can worship God best by working. If by wise thoughts and brave actions we help to trace a way to realize the universal brotherhood of man, and help mankind to fulfill its divine destiny. The wage-workers are the wealth-producers of the world. Without hands, brains are almost helpless, and the time is coming—nay, it has already come when workmen are something more than hands, and demand that they shall be regarded as such. The time has come when agitation presents a more cheerful aspect than rest and quiet content. It is a sad day when human souls are satisfied with less than the best of every thing. And a sad day is approaching when we recognize wealth as the only standard. Has it become recognized as such in our Republic? I think not. Notwithstanding what is said about our Republic, she never stood so fair as now, and her prospects were never so good as now, for when laborers begin to arouse themselves to a question of justice,—when the workingman feels that he has a soul in his body, it is a sign of better times to come; and we need not fear the result of the agitation which is stirring up the people to-day. It is not when men are awakened to a question of human rights that we are most in danger, but when any wrong can be perpetrated without arousing the people, then there is danger,—then is the time for warning.

The great question of Capital and Labor is bound to be settled within ten years at the latest. There will be a better understanding much sooner. But, workmen, be patient, and above all be on your guard against the enemies of workmen, all of whom do not live in palaces. American citizens, watch and wait, pray and work, and believe in the supremacy of the good and in the ultimate victory of the right. But remember that two wrongs never make a right, and that tyranny among the masses, on the part of the workmen, is no better than that of monopolists, but is often more mean and oppressive. Tyranny, whether it is, clad in the rough dress of the poor or rolls in chariots, is to be fought against. But the day has come for something better than argument against oppression. Earnest persons of intelligence should organize and combine the efforts of the good in practical work. What means the conflict against our political system? What right have good citizens to desert the polls and leave the elections to demagogues? If they are not ready to purify politics, they should be quiet.

One vital need of the hour is for those in comfortable circumstances, who are never hungry,—this intelligent class that is earnest when interested,—to arouse themselves now and turn their attention to something besides money-getting and ease, and recognize their duties as factors in the grandest form of government that ever existed. Do something besides grumbling against those in power. That great middle class should be itself and be the mediator between capitalists and the seething mass of workers. This is a reasonable request. Organize for relieving the oppressed in this country. Look at the government domain, and demand some provisions for those down-trodden millions who for want of work grow desperate; and mothers may be rescued from poverty and thousands of persons enabled to earn a livelihood. Already there is a movement on foot for this object, and there will soon be legislation to put a practical measure before the people for their action. I wish to see the vast acreage now monopolized by railroads, either pay reasonable taxes or be thrown open to the millions of families that are without means.

There is only one way by which strikes can be averted and the other desired ends attained, and that is by co-operative labor. That there is some method by which this may be done there can be no doubt, if the intelligent will always keep this fact in mind, that to permit a single wrong to go unredressed is to allow a growing danger which threatens the safety, the opinions of all. Workingmen are the producers, but they should remember that brains also are necessary; and that the hands should obey the brains. Capitalists are workers, too, but they work, not to produce but to roll up the product of other men's labor and hold it as their own. The only wise way for settling disputes between employees and employers is by arbitration. Meetings of the great leaders of the workmen and of the capitalists should be held in every community and for once those in power should listen to wisdom. American citizens should be heard by those who have placed them in power. The time has come when they should do this even for their own safety. They should study the needs and the rights of the great masses, listen patiently to their petitions, and then decide upon what is best for all.

Labor can do without capital better than capital can do without labor. Give the laborer time and opportunity, and he can produce capital for himself. Workmen, organize not to sustain each other in idleness while on strike, nor for destruction of property, but in order to produce and possess your own capital. Organize for co-operative labor. The world can do without capital, that is without money and bonds, but not without labor. Why not combine, and instead of supporting strikes, establish co-operative factories? How many proprietors and superintendents of mills have a practical knowledge of their business? Comparatively few. The workmen supply the brains as well as the brawn to run the works, and they can wield their great power for their mutual benefit if organized for that object. But the trouble has been that they have been concerned chiefly with their own selfish individual interests, just as capitalists have been with theirs. You say that you have no time for organizing co-operative unions. Have you not had time to spend in saloons, not for moral enlightenment or intellectual advancement, but for conviviality that is most degrading? The chief enemies of the workmen are not Gould, Vanderbilt and Stanford,—not the millionaires but alcohol, whisky and beer are their greatest enemies. These flesh the pockets of the laborers and deprive them of their self-respect. Let all unite against the liquor traffic until every saloon is closed up either by legislation or by moral suasion. Then there would not be a man, a woman or a child but could be better fed, clothed and lodged than Kings would be five hundred years ago.

Turn your attention to your homes. First swear to moral living and to rescue your fellow-workers who have strayed from the

right path. Instead of saloons, have club-houses or, what is a thousand times better, homes. Begin your own moral education. If you gain the respect of the highly enlightened mercantile class, you will be seconded by that great middle class. The cry against the Chinaman is principally by foreigners. Their methods are un-American, and the common sense of the community should be sufficient to put them down. To force any class into idleness is to force it into crime. They must then prey upon others from necessity. If you let the Chinese come here, see that they have work. You have no right to say to any man that he shall not work, nor dictate what wages he shall receive. I would rather live under the tyranny of a king than under that of the ignorant.

One of the vital needs is to recognize individual rights, and to see that in abolishing one wrong we do not create a greater wrong when engaged in a strike the injuring of others is not to be forgiven. If wronged, state your case plainly, make reasonable demands and in course of time you will win. Wait. But you say, "No, we cannot wait. It is very easy to say wait." No great revolution has ever been accomplished without waiting. To be impatient and hasty is not the method to win, nor the way to gain the sympathy and the aid of thinking people. The Knights of Labor are on the right track, but their organization is still weak. They have many hangers on who threaten it with greater dangers than do the capitalists. They should strengthen their order and hold to their high principles. Then they will command the respect of all good people. That they will do so, we have no doubt. In the mean time, all who desire that our great Republic shall live, and that we shall have no more awful scenes like these of twenty years ago, should organize and work for the moral education of the people and for co-operative labor, so as to bring in the sympathy and the self-respect of every member. Let no man rest. Do not think that you can avoid this work and escape the cataclysm. It is only by doing our best that we can stem the tide and outlive the storm.

The danger is not from decent workmen but from beer-drinkers who want five dollars pay for one dollar's worth of work. Seeing men patient, frugal and obtaining means, instead of doing likewise, these dissipated fellows jeer at them and sink themselves lower. Every man, whether living in affluence or in toil, is entitled to the result of his individual effort. Some men of wealth have earned every dollar that they possess, while those who threaten to burn their property have been loafing when they could have made enough to supply themselves with the comforts of life. But it is self-evident that no man can honestly become worth millions and tens of millions anywhere. When men can buy their way into legislatures and the senate, and become a privileged class, the wrong is principally with those good citizens who are disgusted with the filth of politics and are ashamed to be identified with it. These men are not deserving to be called citizens. Every one of them should be disfranchised, and a woman with a soul put in his place. Give the ballot to the women instead of giving it to those foreigners who are flocking here and who have been sent for a purpose. Mark well what I say, and it will not be ten years before you will see it. These foreigners have been sent here for a purpose, and they are working under the most all seeing eye of Rome. This is the class that is to be most feared, and if we shirk our duty now, the day will come when we will have no choice.

One of the vital needs is that the men who see that money is becoming the standard here should bestir themselves and elect good men in place of wine-bibbers. Let us work. Women, let us organize. For a long time woman was the slave of slaves, and to-day in many occupations women are paid only one-half or one-third as much as men for the same work. Shame on you! Women as teachers are paid only one-half as much as male teachers of the same grade, and to your disgrace be it said, you permit it. Why? Can we not take away the ban of sex? Women are the mothers of the race and are entitled to all human rights equally with men. Organize, first to put down the liquor traffic, which is the chief cause of poverty. It ought to be a crime to run a distillery or a brewery or to grow grapes for wine-making. Each morning we behold such riches as make the gods glad, yet the cry of sad humanity goes up forever, because men convert this elixir of life into poison. In many States there is no punishment for a man who robs a woman, while for her there is double ignominy. Make it impossible for places of licentiousness to exist. Make your homes beautiful, and you will not have to seek other places. At present thousands of women must work sixteen hours a day for their bread. Do not rest while such a state of affairs exists. New efforts are now needed. Every man is more a man by resisting temptation to sin, and every woman is more womanly when she is self-respecting.

You cannot expect us to give a panacea for all social ills nor to diagram plans of reform. We simply call your attention to facts, that are self-evident, but which are made more vital by our earnest pleading. Oh! may the time soon come when the Earth shall fulfill her mission, when everything living shall be glad of life, and when capitalists will see that they belong to the brotherhood of man. Let our good example be a lamp to those who stumble. Let us put forth our best efforts and place all our influence on the side of justice unto all.

#### Statute of William Lloyd Garrison in Boston, Mass.

To the Editor of the Religio-Philosophical Journal:

The Boston Journal reports the placing of a noble bronze statue of Garrison on its granite pedestal in one of the finest streets of the city. The report closes with a letter from a committee to the Mayor presenting the statue to the city and the reply of that official, in which he says: "William Lloyd Garrison should be remembered for all time in the city where most of his life was devoted to human rights, without distinction of race or color."

The committee stated that leading artists were asked for models and proposals. From those submitted the committee unanimously selected the design of Olin L. Warner of New York, and a contract was made with him for putting it in bronze. The pedestal bears the following inscription: "On the front or east side—'William Lloyd Garrison.' On the reverse or west side—'1805-1879.' On the north side—'I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard.' On the south side—'My country is the world, my countrymen are all mankind.'"

The work of the distinguished artist is worthy of the subject. It represents one of the foremost figures in that long struggle to make good the principles of the Declaration of Independence by establishing liberty

throughout the land. It is the embodiment of a high purpose, nobly achieved by a life of toil and self-sacrifice.

No one of the distinguished men whose effigies enoble and adorn our public grounds has left the record of a purer life or one which teaches a more inspiring lesson to the people of this country.

From the Journal report of May 14th we extract as follows:

When the Metropolitan steamship Gen. Whitney was moored at the north side of India wharf Thursday morning a massive figure resting in a sheet of white was seen in the centre of the deck. The bronze form which was there firmly bolted and chained was that of the man who perhaps more than all others had been instrumental in striking the chains from fellowmen—the foremost of the Abolitionists—William Lloyd Garrison. The air over the water was heavy with the humidity of the East wind, and the rigid whiteness of the outline stood out with a weird effect of blanched surface in the mist. When he who had once been ostracised in New England was thus borne back in honored effigy the coming and the receiving bore a simplicity in keeping with his own.

The statue represents Garrison when years and peace had placed their hand of placidity upon him. One sees a venerable man, the fine lines of whose head and face tell the story of how and why he was victor instead of vanquished. He is seated in a big chair, looking slightly to the right. The pose is easy and graceful. The right hand, grasping a few sheets of manuscript, rests upon the right leg. The left foot is thrown forward more than its fellow, and the left hand rests upon the arm of the great leather-covered chair, the legs of which are concealed by the folds of an overcoat thrown over the chair. The arrangement of the drapery is in harmony with the easy posture of the figure, so that altogether the composition strikes one as full of force, simplicity and naturalness. The figure is of colossal size and is conceived in a broad style.

The large features of the work engrossed the artist's attention, and while he has made a statue that satisfies the intimate friends and relatives of the original by its outward resemblance, he has sought also, with good success, to embody in the face and form the deep-lying traits of the man's character, and to explain the reason why he was one of the greatest leaders among men. Matters of detail, therefore, have not been allowed to interfere with the effect as a whole. The scroll in Garrison's hand is the only indication to the casual observer of the influence that he wielded through his writings. Under the chair, however, are an inkstand, quills and some manuscript, and leaning against one of the legs of the chair is a representation of a bound volume of the Liberator. The casting, which was done at the foundry of the Decorative Bronze Company in New York, was one of the largest and most difficult ever undertaken in this country, as will be apparent when one reflects that the trunk of the body and the chair were cast in one piece. The weight of the whole is twenty-six hundred pounds.

#### PLACING IN POSITION.

The early hours of the afternoon had lapsed before the massive bronze was lifted up from the envolving merchandise and borne toward the pedestal. As it passed Washington street there was instinctively brought up the memory of that afternoon about the same hour when Garrison was forced to leap from the rear window of the Liberator office, and was with difficulty rescued from death at the hands of the mob that blocked this thoroughfare. About 4:30 P. M. the statue reached the spot between Dartmouth and Exeter streets, where the sight was doubtless a welcome relief to the quartette of Genoese workmen that had long hung in picturesque attitudes around the granite base waiting to lift it to the chosen resting place. No attendant delegation and no ceremony or perfunctory words were needed before the elevation of a work of art that could speak its own theme in silent expression. It was turned so that the face came in the direction of Dartmouth street and the back of the massive chair in that of Exeter street. The turn of the head toward the right shoulder, as conceived by the artist, relieved the rigidity of the sitting posture, and the expression of the countenance in harmony with this gave the impression of a far-reaching mental vision. There was the "unquelling courage" that Wendell Phillips saw in him, and then the "impenetrable will" that Lowell praised. On looking at these lineaments, Whittier, as on the sad day seven years ago in Old First Church, Roxbury, might have been inspired to speak of

"The storm, the peril overpast,  
The hounding hatred, shame and still."

To some the attitude of the head aroused the suggestion of turning away from the Old State House, which had been the scene of the mobbing, and looking toward the Emancipation Group, which seemed to tell the results; while to others it seemed to look beyond to that spot in Forest Hills Cemetery where she who had been the companion of his life and struggle has been laid away forever.

The features and even expression can be discerned at a greater distance than those of any other statue in the neighborhood, and when the graceful ranks of young elms which bend over from the parterre on either side are developed they will appear to look out from a rich and vivid arcade.

For the Religio-Philosophical Journal.  
A KEY TO MYSTERIES.

BY WM. C. WATERS.

The inspired Bible of different races and nations have been prolific in the direction of mysteries that have far outrun explanations. The world has long needed a key to unlock these in a rational appeal to the analytical power of the reasoning faculties. I am persuaded that the far-reaching philosophy that accompanies spirit-intercourse, presents the world with that key. The skilled naturalist, when he picks up a bone along the dusty highway, will generally be able to tell what kind of an animal it belonged to, and what special relation or office it held in the organization of which it was once an essential part. Most students of spiritual philosophy do not need to read a hundred volumes before they can take up any one of the various sacred books given to humanity and select the truth from the fabulous statements which have been bound up with the truth. When the mind has been enlightened and thoroughly drilled in the scope and natural action of law, in given directions it becomes a critical judge of all wild and extravagant over-statements which transcend the action of known principles. But the man who reads a book with no knowledge of the possibilities or probabilities touching the various propositions and declarations presented to his mind, has little or no power to correctly analyze that which he reads. He will be likely to plant the tares along with the

wheat in his mind, and be just as tenacious of holding fast to one as the other. He will be more likely to fall into bitter antagonisms on the score of the errors gathered up than his facts—his false information being most vulnerable, will be often brought in question, and will need much nursing to keep it from falling out of line.

The student of spiritual philosophy in a matter of argument approaches his orthodox neighbor with serenity of mind being conscious that his knowledge of natural law, as applied to matters both objective and subjective, gives him a wall of defence too strong for anyone, only armed with doubtful traditions. It is much like the Indian bow and arrow, or the old revolutionary musket, contending with the improved revolving rifle. Facts and philosophy are far-reaching, ready and profound while dogmatic assumptions founded on special texts are often weak and short-sighted, having no foundation in unerring principles. A bald statement made to day or many centuries in the past, in itself carries no proof, except so far as it agrees with the common experience of mankind. Were it otherwise, we might take our Bibles into court and ask that statements therein shall stand for law. In court we swear a witness on our sacred book, and require him under penalty to tell the truth, though the book may contain many errors. In this respect the Mohammedans surpass us in confidence. Their Koran may be introduced in their courts as a book of law. The trained intellect in spiritual facts, and the underlying principles, not only reads all sacred books with deep interest, separating the many sparkling gems of truth from mythical statements, but from an exalted point of view it looks forth to the world, seeing its many seeming contradictions, errors, sins and inconsistencies with a rationalizing power of spirit which cannot be expected of any man whose reasoning faculties are enslaved by fallible traditions, though true to him in his condition of mind; but only relatively or partially true to the liberated soul. A deeper grasp, a greater breadth, and more elastic bound of the aspiring mind carries it above the mist and clouds that hang over and stand about the usual sectarian view entertained of God, of the relations of humanity to Him, of the present state of humanity and its future prospects.

While the Spiritualist, at least to his own satisfaction, readily solves the numerous spiritual problems he finds in sacred books, he just as readily solves in his mind intricate problems touching the present condition of the human family. From his transcendently lofty views of God, and the glorious possibilities planted in every soul, he finds no reason to be alarmed concerning those who are taking the wrong road to find happiness in this life, or the sadly related in spirit. Their errors may be great, their penalties severe, and their sorrows fearful, but their future restitution has its assurance through the certain law of progress, which is daily being demonstrated before our eyes in the present life and vouches for the future by millions of souls returning from the future world. If in the month of two or three witnesses a matter shall be established in courts of law, shall we question a statement in which vast numbers of disembodied souls agree? To them the facts must be readily known. It would come in the first lesson on entering that life. That matter, once established in the mind of the Spiritualist, awakes from his mind all this theological rubbish about an angry Deity. Where the sectarian sees rage and frowns, the Spiritualist sees Deific smiles—a purpose fraught with the highest benevolence.

Who can know better how to educate humanity than God? Starting so low down on the ascending stairway, our experience in schooling may at times seem harsh, as though the protecting banner of love had departed; yet through unflinching trust in the infinite purpose the stars peer out in the darkest night of woe. In looking abroad, the confusion and suffering may seem appalling, and the fainting soul asks, "Where is God? Can it be that over all this carnage of sorrow Divine love rules?" O mortal, doubt it not! How many in the ranks of Spiritualism that for months have watched over the wasting form of friend or beloved child, have witnessed the slow decay, and the writhing anguish of dissolution, and yet so soon after the bodily struggles with death were passed, have seen the sweet child face looking out from a light cloud, and heard the well-known voice saying: "Mother, weep not for me. I'm wrapped in the Holy Father's mantle of unfading love—eternal sunshine of the spirit is on me now. Be strong, be cheerful, faithful and hopeful ever, and a crown of glory awaits you—farewell, mother, till I come again."

To-day we behold an old poverty-stricken man in rags, feebly tottering along the highway, and we say: "O! how pitiful the sight," yet to-morrow he dies, and his soul is joined to the heavenly host, no longer poor, no longer an object of pity, but rich in his heavenly inheritance. To-day we behold the reeling not fallen in the gutter, and we say: "O, Father, can that erring mortal be made fit for the society of the just and pure in spirit?" The angels answer, "Yes! He has a noble soul, and when he comes to us, freed from the base appetites that hold him in a worse than serpent's coil, the spirit force in him will rise to action in the higher faculties, and the repelling and loathsome inebriate becomes a shining saint in a celestial company." Then, dear friends, let us have a sweet charity for the erring—they are our brothers and bound to us through a common destiny.

#### THE DUAL PERSON.

To the Editor of the Religio-Philosophical Journal:

The inferences of E. Whipple in your issue of April 17th in his "Reflections on God and Christ" are illogical, for they are drawn from imperfect premises. He says: "From the unity of God there proceeded, or emanated the Word, or Spirit, or Divine Mother." But I affirm that the separate existence of the Divine Mother is as eternal as that of the Divine Father! The distinct feminine nature and functions are as eternally necessary as any force in nature.

God is not a non-natural being, or outside of nature. Every natural faculty and attribute finds its counterpart in Jehovah. In the human being lies the germ and possibility of Godhood. This divine nature must be revealed within man and wrought out in human life. But how is it to be done? How shall we reveal this divine nature within us? Certainly not by blaspheming the natural functions of the sexes, either in use and theory. These are to be purified not denied or destroyed.

If we wish a complete development of this divine nature within us, there are laws which must be learned and obeyed. Those which should govern sex-unity and sex-expression are definite, and not only needful but easy to be understood.

Aspiration alone cannot produce a perfect development. Alone it is like a bird without

wings. Through science we may receive the knowledge of these laws necessary to completely develop the spiritual character and give it power to act or express itself. Science will not lie. It has no false modesty. It touches with the hand of divine truth these most important and sacred questions. The masculine force cannot be considered except as the counterpart of a feminine force. The feminine force cannot be considered except as the counterpart of a masculine force. They are counterparts to act upon each other to form new creations and to produce harmony by responsive action. These forces or powers, when incarnate in the flesh, and exercised by the spiritual man and woman in their counterpart relations, act in precisely the same manner, and by the same laws, as they do in the highest heavens among all celestial beings.

Mr. Whipple says: "This is the Christ who is to come the second time in his complete dual unity, male and female, two in one, and who is to fulfill in his own person the state of counterpart life as it exists in the inmost interstellar heavens. From thence will arise a new race movement of counterpart lives on earth."

Impossible, else the law of evolution is no law. That law demonstrates that it is only among the lowest forms of animals, plants and living beings, that the sexes are united in one organism in the same individual. The higher we go in the scale of life the more distinct do the sexes become. Nothing is to be gained by this dual unity which excludes the separate embodiment of the male and female. Neither purity nor harmony can be enhanced by the independent existence and much would be lost.

In the undeveloped and ignorant condition of the race the powers and functions of being are misunderstood and misused. But the possibility of securing a perfectly pure and responsive relation needs only to be studied to be seen. Were it possible to evolve a race of beings from this unnatural dual unity, this two-in-one, we should have a completely selfish, independent being, bearing no relation to any one outside its complete self. We cannot even conceive of a relation between itself and its possible offspring. The specimens of blessed individuals which we now have, are abhorrent to us and it is impossible for them to reproduce their kind. Nature has prohibited a repetition of anything so monstrous. Instead of coming in this unnatural fashion, Jesus will come in his complete manhood.

There can be no fundamental change in the organic plan of man, for there is no need. Within his spiritual, mental and physical nature, inheres the attributes of the Most High. The coming age instead of producing some organic change in the individual, will provide the knowledge and the means for the utmost development of all man's faculties. Jesus will be the representative man of the race, wise in the divine law. He will be the great leader in the movement to establish the Kingdom of God on earth. This divine law will be the basis of universal government. He will also establish the divine marriage, which is a complete unity of man and woman in the highest spiritual and physical harmony in sex response.

He will at some period during this incarnation become associated with a feminine counterpart, who was co-existent with him. She has not always appeared with him in earth life, but was associated with him in founding the Adamic race; and must become again incarnate in the new millennial age, in harmony with the prophecy of David in the forty-fifth psalm.

"Kings' daughters were among thy honorable women, and upon thy right hand did stand the queen in gold of ophir."

"Harken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord and worship thou him."

This psalm has always been held alike by Jews and Christians to be a prophecy of the coming kingdom of Christ, but has been given no specific explanation. But these remarkable sentences are lucid under this new light.

This most certainly refers to a condition of life upon earth. It is sound common sense. In the ideal world we always picture the crowning of woman as the queen of her husband's heart and life, as the fulfillment of a natural hope and expectation. The feminine nature must be held in still greater honor and reverence. Woman must herself arise and assert her sovereignty as mistress of the divine powers which constitute her a creator of life. The long ages in which she has been more the servant than companion of man has left its debasing influence upon the race. Marriage, divinely instituted, is no longer divine. It has become only a legal ceremony in which spiritual unity and adaptation are left out of account. It is, perhaps, no wonder that in the search for purity we look for a being who has no relations to any other being of equal grade, who can respond with the affection and sympathy which belongs to all life in earthly or celestial spheres. But within a generation woman has begun to awaken to the consciousness of the sacredness of her personal rights, and the trust committed to her in them. She cannot without sin permit these to be invaded by the demands of lust, even though sanctioned by Church and State. Slowly but surely as the dawn is followed by the day, the race will advance to a full recognition of the fact that their powers and faculties are of divine origin and must be exercised only under the divine influences of love and wisdom.

It is then that a new race movement will begin—not of "dual unity, two-in-one," in the same organism, but of the separately organized, perfectly developed and perfectly adapted man and woman, acting under the highest possible impulses and governed by supreme wisdom.

With this high conception of the creative powers will come a correspondingly high conception of our responsibility in their exercise, and parents will consent to confer being only under the "overshadowing power of the Highest." Then shall come to pass that which was foretold: "Ye shall be called the sons of the living God."

The will of God shall be known and done in all the earth, and the order of the heavenly spheres shall be reproduced among men.

E. V. G.

A Connecticut Justice has just created a precedent by giving a drunkard his choice between settlement in the regular army and going to jail. The man chose the former alternative, and was enlisted at Fort Schuyler.

A New York woman who is fond of notoriety has had the hoofs of her horses gilded, and they create a sensation when driven in Central Park.

#### Howford's Acid Phosphate, IN SKEATNESS.

S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were sick, and it gave immediate relief."







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CHICAGO, ILL., Saturday, June 12, 1886.

## Modern Scientific Thought—Reaction from Materialism.

The trend of the latest scientific thought is away from materialism. The theories which have been used to build up the notion of the potency of matter are now being used to illustrate the truth of a spiritual potency in all and through all, unfolding, shaping and transfiguring the outer shell of stuff which we see. Evolution is being seen as the upward tendency showing the progressive and indolent plan of a positive mind—The Soul of Things.

The late books of John Fisk, "The Destiny of Man" and "The Being of God," show this tendency in the thinking of an able man who has been known as a devoted advocate of the views of Herbert Spencer, but who now sees further and with clearer vision than the purblind Englishman.

A late book of Francis E. Abbot, former editor of the *Index*, on "Scientific Theism," shows a like tendency. It may be said that Mr. Abbot is a metaphysician rather than a scientist, yet he uses the discoveries and statements of scientists to serve his ends and illustrate his arguments with subtle skill.

These tides of thought run in the air, and uplift souls as the ocean tides lift up the crested waves. It is harder to tell whence they come than the way they go. Great thinkers in the Spirit-world, which is more the realm of causes than we blind ones know, may give us light, and help us to help ourselves in ways we know not of.

Here is another testimony, helping and showing this setting of the tide toward the sky rather than toward the mud. A crowded meeting of the Victoria (Philosophical) Institute in London was lately addressed by Professor Lionel Beale, F. R. S., President of the Microscopical Society. This Institute investigates all scientific subjects, those said to militate against religious belief included. Speaking of various theories he declared himself one of those who held "that no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason." He then said:

I would draw attention to the declaration again and again repeated, and now taught even to children, that the living and the non-living differ only in degree, that the living has been evolved by degrees from the non-living, and that the latter passes by gradations towards the former state. No one has adduced any evidence in proof of these conclusions, which are, in fact, dictatorial assertions only, and no evidence of any kind which is actually passing from the non-living to the living state, or which can be shown to establish any connection between these absolutely different conditions of matter, has been, or can be at this time, brought forward. Between purely vital and purely physical actions the latest analogy has been shown to exist. The living world is a completely distinct from the non-living world, and instead of being a necessary outcome of it, it is compared with the antiquity of matter, probably a very recent addition to it—of course, an addition of more transformed or modified matter and energy, but of transcendent power conferred on matter which controls, regulates, and manages both matter and its forces according to it. It is not only one or two of the positions assumed by the materialist that are open to doubt or objection. Facts completely controvert all materialistic views which have been put forward. To be condemned as unscientific is the doctrine that there is a relationship between non-living and living matter, or that the term molecular mechanism can be applied to the former. The simple truth is, that the essential phenomena of all living beings cannot be explained without recourse to some hypothesis of power totally different from any of the known forms or modes of energy. Any one who allows his reason to be influenced by the facts of nature as at present discovered, will feel obliged to admit the existence of vital power as distinct from, and capable of controlling, the ordinary forces of non-living matter. It has been conclusively shown that the laws of vital force or power are essentially different from those by which ordinary matter and its forces are governed.

It will be remembered that Tyndall says: "I do not think the materialist is entitled to say that his molecular groupings and motions explain everything. They explain nothing. The problem of the connection of body and soul is as insoluble as in prescientific ages."

Although his mode of statement has led

others to materialism, and has given us a deal of chilly and foggy agnosticism, yet he said: "But when you stand on cold bald materialism as the creation and creator of all, I object." It did not satisfy either his scientific mind or his intuitive soul, and he declared that in his "hours of clearness and vigor," and "in the presence of stronger and healthier thoughts," atheism "dissolves and disappears, as offering no solution of the mystery in which we dwell and form a part."

In the new and more transparent atmosphere of to-day we must read these "stronger and healthier thoughts" of Tyndall between the lines of his other statements, and so use them for spiritual ends. But we return to the address of Professor Beale. Speaking of Nature as explained by the materialist, he said:

A Nature which was really a blind, insatiable, irresistible fate, falsely called law, devoid of intelligence and reason, devoid of mercy and justice, is the Nature held up for our admiration, with the consoling assurance of dictatorial authority that it sprang from chaos in obedience to everlasting, originating (?) law, and that it will return to chaos in obedience to the same—all life and matter and thought being but the undulations of cosmic nebulae, and dependent upon the never ceasing gyrations of infinite, everlasting atoms, as they bound through the ages from void to void. This, the dust, the narrowest, the most superficial of all creeds—materialism, which includes some mixture of anti-theism and atheism of various forms and names—has been half accepted by hundreds of persons during the last few years. I believe all materialistic doctrines, vary as they may in detail, will be found to agree in accepting as a truth,—if, indeed, they are not actually based on it,—the monstrous assumption that every living thing is just as much a machine as a watch, or a windmill, or a hydraulic apparatus. According to the material conception, everything owes its existence to the properties of the material particles out of which it is constructed. But is it not strange that it never seems to have occurred to the materialistic devotee that neither the watch, nor the steam-engine, nor the windmill, nor the hydraulic apparatus, nor any other machine known to or made by any individual in this world, is dependent for its construction upon the properties of the material particles of the matter out of which its several parts have been constructed?

A single fact of clairvoyance, one clear case of slate-writing, one proof of intelligence controlling the force that moves a table without contact of visible power, overturns the machine theory and shows man as a spirit served by a bodily organization. Not singly, but by thousands do such facts occur. Not long ago a liberal clergyman, holding a good position as a Western preacher, said: "I really see nothing noteworthy or important in this slate-writing."

A descendant of some old Sadducee has said: "Verily though one rise from the dead yet will I not believe!"

## Need of Education in Righteousness.

That able writer, Dr. J. R. Buchanan, may well rejoice at an awakening interest in the great truths, and an awakening sense of the great dangers, which he so well pointed out in his great book on "The New Education," or "Moral Education," as he named its first edition. In the *Christian Union* is a long article in a like vein with his words. The writer says:

This latent conviction is as yet little more than a discontent with present methods. No prophet has arisen to forecast the future, or point out clearly a method that is better, but we have gone along the present line long enough to demonstrate that intelligence and conscience are not the same faculty, that a man may be well educated and yet be a moral and a commonly well educated and yet be a depraved. We must add a third to the list; namely, Righteousness. The greatest danger to our commonwealth is threatened, not by ignorant voters, but by intelligent voters. The leaders of the mob at Fort Worth, the apostles of the hamlet and destruction among the Socialists of Chicago, the aldermen of New York City—who have started, we hope on their way to Sing Sing—and the capitalists who bribed them and who ought to accompany them on their journey, to say nothing of the wreckers, land-sealers, and treasury robbers of greater wealth and education—all are, or might be, graduated from our public schools.

Had he read Buchanan's book he would have given one man credit for forecasting the future and for the suggestion of better methods of education. But the good seed is sown, and in due time must come the harvest. Rev. Washington Gladden, in a late article in the *Century* puts this poor inadequacy of our culture of conscience, even in one of our best educated commonwealths, as follows:

The only State in the Union that carefully collects its moral statistics brings to light some startling facts representing the increase of crime within the past thirty years. In 1850 there was one prisoner in Massachusetts to every eight hundred and four of the population; in 1880 there was one to every four hundred and eighty-seven. The ratio of the prisoners to the whole population nearly doubled in thirty years. But it may be said that this increase is due to the rapid growth of the foreign population in Massachusetts. There would be small comfort in this explanation if it were the true one; but it is not the true one. The native criminals are increasing faster than the foreign-born criminals. In 1850 there was one native prisoner to every one thousand; two hundred and seven native citizens; in 1880 there was one native prisoner to every six hundred and fifteen native citizens. The ratio of native prisoners to the native population more than doubled in thirty years.

Are we concentrating our efforts on intellectual keenness devoted to money and power, and neglecting in school and home, "the weightier matters of the law, judgment, justice and mercy"? Then our path is down, and no gold or gems can save us. So did Greece and Rome, amidst the beauty of art, the luxury of wealth and the pride of conquest—the most glitter where the canker was most fatal.

Ruskin, in England, protesting against the same want of moral development there, said: "I know of nothing that has been taught the youth of our time except that their fathers were aces, and their mothers winks; that the world began in accident, and will end in darkness; that honor is a folly, ambition a virtue, charity a vice, poverty a crime, and morality the means of all wealth, and the cause of all wisdom. Both Mr. Carlyle and I knew perfectly well all along what would be the outcome of that education."

The perpetuity of our Republic, the peace and safety of private life, the sanctity and beauty and joy of home and family, all depend on righteousness—obedience to the great moral laws of the universe. Here is one short sentence from the *Christian Union* which condenses the leading ideas of Buchanan:

Partialism in education is always fatal to it, and no system will develop the individual, or conserve

the community, which does not recognize and provide for body, mind and spirit.

It is hopeful that two illuminated minds see the same great truth. The strife of capital and labor will cease with this new education, and they will be, as they have been, finely called "two wings to carry one bird upward."

By Spiritualists, who of all others should emphasize the culture of man's inner life, this duty of and danger of the hour should be seen and met. In every house moral and ethical culture can begin at once. There duty can be best seen in the light of love, and guardian angels will help in the high task, and so the good work shall spread everywhere and rule in all public places.

## Last Sabbath Pulpit Teachings.

Prof. Swing said: "There are thousands of things done by the multitude that are no longer worthy of imitation, and there is an obligation on the individual to rise above the average level among mankind. There is today a certain average business morality, and it may be better and higher than in days past, but it is still below the average."

Dr. W. H. Thomas alluded to prayer as follows: "Prayer is not an idle wish breathed in the ear of space, but a strong exercise of volition that beats at the door and will not be satisfied with nay. How often has it been seen that the earnest desires of a people, strengthened for the time by the spirit in the inner man, has wrung liberties, reforms, glorious victories from adverse circumstances? And to-day the nations are rising, and they breathe more and more the united prayer for justice and liberty, for virtue and righteousness, which are long will not fail to bring, by the very law of its own being, most imposing victories."

The Rev. Mr. Bland preached at the Wabash Avenue Methodist Church on "The Criminality of the Liquor Traffic and the Coming Triumph of Prohibition." He said: "The overthrow of the rum power will come suddenly. It will come when this Nation awakes to the fact that it employs an army of enemies and licenses them to murder. The day will come when this traffic will be so abhorred that nothing a speaker can say against it will be regarded as radical. When men properly understand the hideousness of the traffic it will be placed in the front rank of crimes."

Rev. J. S. Greene, rector of St. Matthew's (Reformed Episcopal) church, on Larrabee Street near Fullerton Avenue, preached a sermon upon "Divorce and Its Evils," to a large congregation. He quoted statistics to show with what ease divorces could be procured, and led off with the announcement of the fact that in Cook county alone, last year, there were granted 833 divorces. Within the past year there had been granted in Massachusetts, 600; in Maine, 478; in Connecticut, 401; in San Francisco, 333; and in New England as a whole, 2,113. Frequency of divorce inevitably accompanied a generally dissolute condition of society. For five hundred years a divorce was not granted in Rome. Those were the days of her virtue, glory and power. The reign of vice then began and divorce became epidemic. The reign of terror was introduced into France with no fewer than twenty thousand divorces in one year. The preacher urged the necessity for an amendment to the laws that would give the whole nation a uniform and righteous divorce law.

## The Absorbing Topic.

To the clergy of the clergy he said, they are, as a rule, expressing their views freely upon the present labor agitation. True, many of the utterances are glittering generalities, but even these are better than nothing. At the great Congregational Convention at Saratoga, last week, the annual sermon by Rev. Dr. Brand, ignored church matters and grappled with the labor struggle. Two thousand delegates, representing a very large constituency of intelligent and well-to-do people, listened to Dr. Brand's views on a sociologic instead of theologic theme. The wires report Dr. Brand as follows:

The speaker condemned Nihilism and anarchy in the strongest terms, and at the same time urged in no uncertain voice the duty of all Christian organizations to unite and harmonize the differences between these warring forces. Monopoly begets avarice and avarice is tyranny, which always tries to crush instead of conciliating its real or supposed foe. But this should not be permitted to reach a country as this. Capital and labor should walk arm in arm and appreciate each other's rights as well as duties. He bitterly denounced mobs and lawless proceedings. A Christian people cannot afford to be governed by Anarchist riots, and their government should protect them against such outrages, even if all its military forces had to be called out. The workmen who are the servants of great grinding corporations and monopolies have a right to complain. The men who control these soulless entities too often have no idea of heaven except making money, nor of hell, except not to make it. Capitalists have organized, and one needs the work of the Christian missionary as much as the other.

## The Phantom Train.

An old story which may be of interest to the students of psychical research, says the *Boston Herald*, comes from Old Orchard. Before the Boston & Maine Railroad was extended to Portland visitors reached Old Orchard by a branch of the Eastern Road. Since the building of the former road's extension the branch has been abandoned, and no trains have run over it for years. The rails are up, and in many places the roadbed destroyed. Last summer, as a party of Canadian gentlemen, three in number, were walking along the deserted road, they heard distinctly the rumble of an approaching train. It came nearer and nearer, and yet nothing was seen. As it came close to them they all involuntarily jumped from the track, and the invisible train passed them, going toward the beach, the sound growing fainter as it went on. The gentlemen were much frightened, and one was much overcome by the occurrence. He could not shake off the impression that had been left, and declared that he knew something terrible was to happen. That very afternoon he received a dispatch from friends in Montreal telling him that his wife and only child had been killed by a railroad accident that very forenoon.

A Clairvoyant Reveals a Fortune.

It appears from the New York Sun that Charles M. Stafford is a trustee of Dr. Talmage's Tabernacle, and is well-known in legal, church and Masonic circles in Brooklyn, being a lawyer and also the present Master of Brooklyn Lodge. His elder brother, Capt. R. S. Stafford, is a captain in the United States Army, and is at present stationed at David's Island, in Long Island Sound. Several years ago, while the father of the two Staffords resided with his family in Rochester, N. Y., a famous clairvoyant and fortune-teller visited that city and caused quite a sensation by her wonderful powers of forecasting the future. Her parlors were thronged day and night by all classes of people of Rochester, and among those who went to see her was lawyer Charles M. Stafford and his father. The elder Stafford, who was radically skeptical regarding a belief in what he considered the wild vagaries of a half lunatic, was somewhat taken aback when the woman selected him from the crowd and assured him that he was entitled to an English title and a large estate. He looked upon it as a huge joke and laughed heartily ever afterwards when relating the incident to his friends. Not so, however, with young Charles, who was indelibly impressed with the idea, and decided to make an investigation. He spent hours, days and weeks tracing up his genealogy, until he had traced it in a straight line up to Baron Bulkeley Stafford, who died in England about 1767. That was as far as his armorial ability would allow him to go, and he sent the pedigree thus obtained by him to an English barrister, with instructions to place it in the hands of some one competent to carry the genealogical research back to its beginning, and dig the tree up by the roots. After waiting patiently for a long time Mr. Stafford was lately rewarded by a communication from his London barrister, in which that gentleman says:

Undoubtedly the above Staffords have a lawful right to the ancient Barony of Stafford and to the manor and lordship of Staffordshire. The barony was created by special act of Parliament in the reign of Richard I., the Lionhearted, and descended to Nicholas de Stafford, from whom the Staffords of the above genealogy are descended. The Staffords remained in possession of this barony for 500 years, and until Roger Stafford was compelled to surrender it to the King, an arbitrary act on the King's part which was condemned by Parliament.

## Scandals.

The Northwestern Christian Advocate says: "Newspaper scandals about ministers are numerous just now. Please note the fact that the church does the prosecuting, however. These sad tales prove simply that God continues to put his treasure in earthen vessels which, because human, sometimes fail. Note, too, that the world has steadily improved since the date at which one-fifth of the disciples went astray. For example, our own church has about 12,000 ministers, but only a half-dozen recreants. If 1,000 should fall, the apostolic proportion would be equal."

Please also note the fact that Spiritualists do the exposing of frauds, and do it fairly and thoroughly. We believe the world "has steadily improved" and hope Methodism shares in that improvement, yet "only a half-dozen recreants" among 12,000 ministers is too low an estimate. We fear a half hundred would be too low. Doubtless the Advocate will help "turn the rascals out," and try to decrease their growth in future.

## Prudence Crandall.

A few weeks ago a western subscriber asked us for the address of this good woman, that he might send "greenback sympathy" to her. We sent the address to our generous friend, and are glad to know that the Legislature of Connecticut have voted \$400 a year to the woman whose "nigger school" was broken up in their State a half century ago. Unity says:

John C. Kimball, of Hartford, has recently told in a most interesting manner Connecticut's "Canterbury Tale." The pamphlet contains two admirable portraits of Prudence Crandall, the earliest martyr to the anti-slavery cause, who away back in 1827, said: "The school may sink; but I will not give up Sarah Harris." The story of the excitement caused by the colored girl, and the fact that she was a Quakeress was finally imprisoned. This and more is told in Mr. Kimball's interesting little pamphlet, which can be obtained by addressing Mr. Kimball at Hartford and enclosing ten cents. Mrs. Prudence Crandall Phillips is now eighty-three years of age, and lives on the frontier in Kansas, with a voice still strong enough to speak for temperance and reform. Living in a humble, happy way upon her little farm, "West Tangle," occupies her old home, and she recently offered to leave and live her Connecticut farm-home as she lived but she has declined, and Connecticut anxious to wipe away the blot of over fifty years' standing, has recently pensioned her to the extent of one hundred dollars a quarter for the rest of her life. "Quickered" are they who touch the prophets' bones. Noble Prudence Crandall!

## Victor Hugo on the Spiritual Body.

More and more do we find the thoughts and views of the great Frenchman filled with the light of Spiritualism. In the *Annales Politiques et Littéraires* he says:

"The butterfly is the caterpillar transformed; but it is still so much the caterpillar that every part of the creeping creature is an examination, found in the winged creature; yet so complete is the transformation that to appearance, it is a new creature. So, in our life beyond the grave, we shall not be bodiless spirits: such a term conveys no form to be reasoned upon. What form could a life be without organs of life? What a personality without form defining and fixing it? We shall probably have another body, radiant, divine, and so to speak, a spiritual transformation of our earthly body."

## Divorce.

The Christian Advocate says: Saturday is the great and greatly disgraced day for hearing divorces suits in Chicago courts. The Friday papers said "Judge Tuley has thirty-three cases for to-morrow; Judge Moran has twenty; Judge Sheppard has twenty-six." Thus ran the awful calendar. Moronism is scarcely more immoral.

Right education, leading to marriages in which the impulses of passion are hallowed by love and guided by wisdom, is the remedy; greatly needed it is too. The supremacy of the soul over the senses, the laws of heredity, the sanctity of motherhood, the right of children to be welcome comers into the family, must be realized in heart and mind.

Less dogmatic theory and more physiology; less about sacred books and more about sacred bodies; less about consecrated churches and more about the living temples, shrines to be made fit for the immortal spirit!

## GENERAL ITEMS.

The Shah of Persia has refused to join with Turkey in a universal Musselman alliance.

Anarchist Most has been sentenced to one year in the penitentiary and to pay a fine of \$500.

Mr. D. F. Trefry has removed to 550 63rd street, Englewood. He has been closely identified with the Spiritualist cause in this city.

A Wisconsin minister was dismissed from an orthodox pulpit because he built a fire under a bawdy horse. Fire may do very well for starting a sinner on the right road, but it is cruel to use it on a horse—Boston Post.

G. Milner Stephens, the great Australian healer, has arrived in this city. We have already published accounts of his remarkable healing powers, and now the afflicted can have an opportunity of consulting him. He will remain for a few days at the Commercial Hotel on Lake Street.

The Medium and Daybreak says: "A friend much interested in Mr. Massey and his work, desires us to suggest the formation of a Gerald Massey Society, for the publication, diffusion and study of Gerald Massey's works, and for the investigation of the subjects of which they treat. The membership could extend all over the world, with local centres."

Dr. J. H. Randall for the past two months has been lecturing in Ottumwa, Maquoketa and Clinton, Iowa, to large audiences, in the interest of Spiritualism and free thought. He lectures June 15th at Keithsburg; 19th and 20th at New Boston, Ill.; will be at Clinton Camp, Iowa, August 16th to 23rd; Vicksburg Camp, Mich., August 24th to September 8th. He may be addressed, 78 Seelye avenue, Chicago, Ill.

By four different methods he, Sir William Thomson, has shown that the distance between two molecules in a drop of water is such, that there are between five hundred millions and five thousand millions of them in an inch. He expresses that result in this way—that, if you were to magnify a drop of water to the size of the earth, then the coarseness of the graining of it would be something between that of cricket-balls and small shot. Or we may express it in this rather striking way: You know that the best microscope can be made to magnify from six thousand to eight thousand times. A microscope which would magnify that result as much again would show the molecular structure of water.

The Hon. Frank Tilford, a prominent California and Nevada pioneer, died at Denver, Col., June 2nd. Mr. Tilford went to San Francisco from Kentucky in 1845. While in California he was elected State Senator and held many other public offices. During Buchanan's Administration he was appointed United States Attorney for Utah and distinguished himself in the prosecution of John D. Lee of Mountain Meadow massacre fame. He went to Denver in 1880 and held an enviable position at the Colorado bar. At the time of his death he was serving a term as State Senator. He had been a subscriber to the JOURNAL for many years, and was an ardent Spiritualist.

In explaining his attitude toward the doctrine of the Trinity, the Rev. R. Heber Newton says in the *Christian Register*: "There are some of our modern dogmas that it is simply inconceivable to me that Jesus could have held, or could hold to-day, were He upon earth. There are others which I may think it questionable whether He would hold were He back among us, but which present to my mind no moral inconceivability. The question of the Trinity is one of these. In the form in which it is held by the conventional Christian, I am quite sure Jesus would not accept it. In the form in which it is held in philosophic minds to-day, I do not see why he might not accept it. Each of us is obliged to look at such a question from his own standpoint. From my standpoint, it seems to me entirely possible that He should hold such a thought of the Divine Being. If I did not think so I should not be where I am."

## Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.



## RECENT EXPOSURES.

## The Spiritual Conference at the Grand Opera House.

To the Editor of the Religio-Philosophical Journal.

Sunday afternoon, May 31st, the Spiritual Conference at the Grand Opera House, New York City, excited great interest in the city. J. B. Silliman, chairman, (re-elected) with nervous conciseness first addressed the audience historically, afterward on the main subject, the late exposure by the New York World. Mr. Farnsworth followed, with his usual common sense, asking whether Spiritualists are not as superstitious as religious sects, in their belief in pretended mediums. Dr. Weeks next discoursed discursively. Time and space will not permit of a full report, but I annex fully the address of Col. Bundy.

Giles B. Stebbins suggested the appointment of a proper committee for a critical, fair and thorough investigation and proclamation of the claims of public mediums. He did not expect them to be entirely free from human frailties, but when their lives become persistently lives of fraud, destitute of honesty, the quicker they are dropped the better. Mr. Silliman gave his experience with Caffray very recently. He had five messages, in different styles of writing, obtained between two states, under his eyes and ears, heard in the execution, several of them recognized by the receivers, and the results of the materializations he witnessed led him to believe that Caffray's conditions and performances were not exceeded by any other materializing medium in the city. This last acquittal aroused the blood of the disciples. Mr. Danmar endorsed Mr. Silliman, and said he had been to all the materializing mediums, and had found no fraud anywhere.

Mr. Hamilton, the courageous and fair-dealing reporter of the New York World, was received with much applause, and informed the audience that he had accepted the eager offer of Caffray to test him again, but he positively refused to give the promised séance, and said he would not on any future occasion. Mr. Hamilton desired to say nothing against Caffray as a man, only as a professed medium, and when he had caught Mrs. Caffray representing somebody's spirit relative, he asked the question: "Mr. Caffray, have you ever, since you commenced giving materializing manifestations, in public or in private, given any genuine séance?" and he replied, "No, I have not." This reply was given in the presence of many reputable witnesses, who, if necessary, would substantiate his statement before any proper committee or legal tribunal.

Mr. McCarthy, the zealous conductor of the Parker Fraternity, said that Mr. Hamilton had received the Victoria Cross from the English Government for his bravery, and was a reliable, educated gentleman; but Mr. Silliman's *ergo* he regarded as worthy only of the man who, when asked what countryman he was, answered: "Sure, I'm an Irishman; I was born in East New York, in Broadway, when my mother was traveling in Europe." He enthusiastically endorsed Mrs. W., as a materializing medium, and would give \$100 to anybody able to prove her a fraud.

The spiritual thermometer now rose to fever heat, as Mr. F. A. Nittiger accepted the challenge. He declared that December 4th last, without any assistance, or conference with any one, he determined to investigate materialization. He attended a circle of Mrs. W., saw her come out of the cabinet, as a spirit. He made a slight motion of approach, when she "popped" into the cabinet. After a while, during a L. M. song, he pretended to be asleep, and was supposed to be, when she passed within four feet of him, and he suddenly thrust his arms around her waist, and would have held her, but being alone, and seized by the throat by a male assistant, she got away from him. It was claimed that the spirit dematerialized, but it was not added that it loudly screamed, "Oh, oh, I'm ruined if this comes out!" (Applause.)

After remarks by J. F. Clark, Samuel B. Nichols and F. O. Matthews, deprecating simulated mediumship, and urging acceptance only of the numerous undeniable evidences through honest mediumship, especially in the home circle, the audience slowly dispersed.

## ADDRESS OF COL. JOHN C. BUNDY.

This day calls to my mind some twenty-five years ago, when as a stripling and full of patriotism I was doing my level best to get a chance at some of our people down South. The occasion that led up to that struggle involved some of the issues, directly or indirectly, that are discussed here. Slavery was regarded by millions as a divine institution, as a God-given affair. It cost billions of money and millions of lives to educate the people out of this delusion, and to-day in every cemetery throughout this land are the remains of those who laid down their lives in order that men might be free, and to-day, theoretically at least, from one end of this country to the other, men are at liberty to pursue their search for happiness, and to think for themselves, and we as Spiritualists should be in the front van of those who accord to every person his possession of the right to think for himself. Unfortunately there are many Spiritualists who do not accord this right, and from their own earlier training they have acquired those habits of mind which do not permit to another that which they demand for themselves.

Now, I am very much more interested in disciplining Spiritualists, in making them all that they ought to be, than I am in discussing the merit or demerit, the superstitions, etc., of the various religious sects. Let these people take care of themselves. I am not interested in seeing Spiritualists organized into a sect. We have sects enough, for that matter, but I would like to see Spiritualists organized for effective work, and so fully in accord, as a body, that they will be willing to pluck down their money for the advance of the interests of Spiritualism. (Applause.)

We are constantly inveighing against the Church for its superstitions; we talk about the Spiritualists knowing where the church people only believe. Now, as a matter of fact, how much more do some of us know than some of these church people? We are a good deal more liberal than we were ten years ago. It was only a few years since when it was with the greatest caution that a Spiritualist dared even intimate that there was any sort of delusion or fraud in connection with the manifestations of Spiritualism. There are people in this audience who not ten years ago wrote me letters "strictly confidential," "private," etc., telling me what they knew within their own experience, but asking me, in the name of all that was good, never to mention it, for if it were mentioned, their Spiritualist friends would ostracize them, sure. When the RELIGIO-PHILOSOPHICAL JOURNAL began to give an exposition of the truth, regardless of where it hit, I received letters from all over this country saying, "You are not going to tell the whole story, are you? For heaven's sake, hold on; nothing will be left of Spiritualism if you continue this." But my

faith in Spiritualism was so sublime, my knowledge of the facts so well grounded, that I felt certain that in the end the magnificent truths of Spiritualism would prevail, and that upon our basis of facts we could build a superstructure in which there should be not a single brick of evil, and so help me God, I propose to live long enough to see it. (Applause.)

We are making head-way, and making it faster than many of you imagine, and the time is near at hand when no Spiritualist who regards his own good name as worth anything will attempt to belie or excuse or defend in any way, shape or manner, persistent fraud. We claim to offer the world facts. We sneer at the churches for not having facts, and when these same people come to us, and ask us to demonstrate these facts, we want them to take our word for it, in many cases, and we do not like it if they don't. We tell them that if they will go up the street some night, they will see their uncles and sisters, and aunts, and all for the large sum of one dollar. That is too cheap. That is one trouble with Spiritualists; they are making Spiritualism too cheap; as though the Spiritualists were standing around on the outskirts waiting for some beck or nod to come down, so that some shillite good-for-nothing, lazy tramp, man or woman, who sets up a shop somewhere, may begin work and send out spirits every night, thirty, forty, or a hundred at a time.

I believe thoroughly, in the fact of materialization, which I suppose is the bone of contention here. I have no question about it. I have seen genuine materializations in a room as light as this, while I held the medium, and without any cabinet. I tell you this so that you may not misunderstand me, and I am prepared to back my word, and put up money behind it, that there is not to-day in America a place where cabinet work is done that is entitled to the confidence of the Spiritualists, or the community at large, not one! (Applause.)

I will say further, what I have said repeatedly before, and in the RELIGIO-PHILOSOPHICAL JOURNAL, that unless Spiritualists take this thing in their own hands, and control it themselves, it will become such a tremendous source of error, of crime, of delusion, that the State will be called upon to take it in hand. And it will not be three years from this day before some of the legislatures of this Nation will introduce bills to regulate the séance room, and it will be done by men who are largely ignorant of what they will attempt to regulate, and the honest Spiritualist will have to suffer for the dishonest ones.

Two weeks ago you had in one of your New York City papers details which are a disgrace to Spiritualism. It is more of a disgrace for you people in the city of New York, because you had fair warning of this man. You knew what he was; you could have prevented just that sort of thing; you did not do it, and what is the result? That man was known to some of this audience as an arrant fraud and humbug. It was known to them that three years ago this summer he travelled up and down the line of the N. Y. Central R. R. "exposing" the Spiritualism; that he was a man of irreparable character in every respect, and fit only for the inside of a penitentiary; and yet he was lauded in some of our Spiritual papers, by men of good reputation, who reported what wondrous things they had seen in his presence, and his advertisement was published by the page in these papers.

That is all wrong. When a Spiritualist paper advertises a medium, it should be able to vouch for the genuineness of that medium's manifestations, not necessarily for his infallible moral character, because all of us are liable to vary from the path of rectitude, yet Spiritualists go on, sustaining exposure after exposure, and bringing in the theory of transfiguration, and other nonsense to explain them. I will give to-day \$100 for any evidence which will sustain the claim of transfiguration. There is not a particle of scientific analysis. I do not deny that it may be possible. I do not deny that such evidence exists. Nothing else has produced more blood or disgrace since the days of that miserable, cursed free-loveism. It is time it was ended; it must be done; it won't be done by gathering here from Sunday to Sunday and discussing the matter *pro* and *con*. A committee of your intelligent Spiritualists here, your experienced Spiritualists, can devise ways and means in two hours, and could pay the money, too, to settle this whole matter, and that is what ought to be done.

I am not one of those who claim that all the free-thought and all the liberalism in the pulpit is the result of Spiritualism, but it has done much towards it. Had there been that quick moral sense, and that active, aggressive righteousness among Spiritualists which there should be, and which there must be before it will become the grand leader of human thought, the result would be very much greater. I want to commend the honest medium, the honest speaker and honest worker, whatever his rank in life. There should be a better support given them than at present. There is in this audience to-day a man who has devoted fifty years of an honorable and active life to free thought and reform in various ways, a man who has sacrificed brilliant prospects, a man who has taken his life in his hands, almost before I was born, in the interests of freedom, a man whose purity of life is not excelled by any other person on this earth. To-day he is a poor man. He goes long distances in his old age to work out his daily living, while here on the streets are half a dozen people, more or less, whom nobody ever heard of a few years since, but who now ride in their carriages, wearing their diamonds, and living in their own houses, through various means unnecessary to mention, and all through the manufacture of a bastard Spiritualism; and you Spiritualists, myself included, are responsible for this state of affairs; you are responsible for the present condition of the honest Spiritual teacher, and for the miserable frauds as well, and you will never have an outpouring from the spirit-world in all the folios until you have what the Methodists call the Spirit of God, or good. When this is had, the outside world, the intelligent and cultured, will join you. They have reached out their hands and implored us to demonstrate to them in any possible way the fact of spirit communion, and the facts that make men and women better.

Many charges are made against Spiritualism, for which it is not responsible, and which are due to the weakness of poor human nature. We have made Spiritualists out of pretty bad material sometimes. I do not know of any worse material for making a good Spiritualist, for instance, than an old dyed-in-the-wool Calvinist. I never knew of one to become a good Spiritualist in the full sense of the word. There may be such, but they have that idea of rewards and punishments in their mind, and if they find there is no literal Hell, all their theology is upset, and they are completely at sea. We hear it said that in very many cases men are not as good citizens, not as good husbands, not as good fathers, after they have become free think-

ers or Spiritualists as before, but this is not the fault of free-thought or Spiritualism, but of the years of training these people inherited. These things we have to expect. We disclaim against superstition in the churches; the ranks of Spiritualism are honey-combed with it.

One of the greatest sources of fraud is this superstition, the idea infesting those formerly church-members. They look on the mediums as creatures divine, a little different and higher, more sacred than anything mortal. They will sit down and listen to some weak, poor, uneducated, uncultured, simple-minded man or woman, who shuts his or her eyes, and gets off a lot of twaddle that does not amount to anything, and call it grand, sublime, because they think it came from the spirits above. Whether it comes from there or not, judge of its merits. It makes no difference if it comes from the 4th heaven, if it is not a true revelation.

These meetings here have been of great use for many years; they have educated men to think, but it does seem to me it is time that the Spiritualist societies of N. Y., especially this Conference, which has always represented the radical and aggressive side, should take hold of these matters, and attempt to regulate them in some way. I do not wish to discourage any one from the investigation of Spiritualism. I believe that every person who goes for it properly in the right spirit will be better for it in the end, but it depends altogether upon the use made of it. If any are just coming into Spiritualism, they should not stop their progress merely because they have become satisfied of the truth of spirit phenomena. Of course, as we all admit, the phenomena are the foundation-stone of Spiritualism, but it is only the a, b, c, and of no more value to any individual for his spiritual growth than is the alphabet to the child, unless he himself properly combines the letters into valuable lessons. Let us get down to this world. Let us utilize Spiritualism so that it may make men and women better here and now. Let us talk about what will give them better homes, what will make them more intelligent voters, what is necessary to give women the right to vote; all these questions are involved in a practical Spiritualism. Let us spend nine-tenths of the time at least in discovering how to make this world better, for we have all eternity, when we get there, to talk about that. (Applause.) J. F. SNIPES.

110 Worth st., New York.

## The Little Old Woman's Warning.

In 1875 there lived in central Iowa a family by the name of Robinson, consisting of father, mother and two children, the latter boys, nine and twelve years old, respectively. Robinson was a well-to-do farmer, well thought of by the neighbors, and a Christian man. There was, therefore, no one who questioned the truth of the incident he related. He had a brother in Des Moines who was taken very ill, and sent for him, and he left home, expecting to be gone at least a week. He had no hired man, but the boys were old enough to care for the stock, and the wife was not a woman to borrow trouble.

Robinson was in perfect health when he left home, and there was no reason to feel anxious for those he left behind. He reached Des Moines of a Saturday night. His brother was very low, but it was believed that the crisis had passed and that he was mending. On Sunday night, at midnight, the watcher who had been at the bedside during the first part of the night called Robinson and retired. The patient was resting easily, and the watchers had only to give him medicine once every hour. He gave it at one o'clock and fifteen minutes later, while he was asleep, he awoke wide awake as ever in his life, a little, old woman suddenly entered the room. The sick man was in the parlor bedroom, and the woman came from the sitting-room, the door of which stood open. Robinson bowed to her, and while somewhat surprised at her presence, he supposed it was all right, taking her for a neighbor who had come in. She looked to be 55 years old, was very small for a woman, and years afterward he could describe her dress and features. She stopped in the center of the room, and Robinson tipped over to her and said:

"The doctor thinks he is much better."  
"You must go home," she brusquely remarked in answer.

"Who—me?"  
"Yes."  
"But I came to help take care of James."  
"You must be home by ten o'clock to-morrow night," said the old woman.

"Why?"  
She beckoned him further away from the bed and then whispered:  
"To-morrow night, before midnight, three bad men will enter your house to rob and murder. You must go home!"

"How did you learn this?" he asked, knowing well enough that she would not joke him at such a time, but unable to credit her with all seriousness.

"They poisoned your dog to-night," she answered, "and they are now sleeping in the barn. There are two of them now; to-morrow night there will be three. If you love your wife and children do not tarry here."

"Go—but—"  
"Go—go!" she commanded, backing out of the room.

"Charles, who is that woman?" asked the sick man, and Robinson turned to the bed to find his brother wide awake.

"I do not know."  
"I saw her in the room just before you came in. She came and leaned over me. She must be a stranger."

Robinson passed into the sitting-room, and from thence to the kitchen, but the woman had disappeared. He called his brother's wife, but she had no such person on her list of acquaintances. The doors were all locked and the windows down, and it did not seem possible that she could have left the house, though a thorough search failed to find the least trace of her presence. It was 2 o'clock when the search was abandoned, and at that hour the sick man was amazingly better. He not only declared that he had seen the woman and heard all she said, but he stoutly insisted that his brother should go home as soon as possible. At 10 o'clock in the forenoon Robinson left for home. The nearest railroad point to his farm was seven miles, and as he had to wait at a junction for several hours he could not reach his home before 10 o'clock in the evening. When he reached the station at which he must leave the railroad he told his story to the sheriff, and a team was hired and six well-armed men went out with him. It was half past 10 when they reached the house. They approached it across the fields, and came up just as two men had entered by an open kitchen window, while the third was on guard outside. The trio were speedily captured, and their several points corroborative of the little old woman's declaration were picked up. The family dog had died suddenly, with every evidence of having been poisoned. Two tramps had been noticed hanging about the place the day before, and two of the arrested

parties were identified as the fellows. They had slept in the barn, and they had been joined by a third. They intended to rob the house and steal a horse and buggy to get away with. In hopes of shortening his term of imprisonment at the expense of his comrades, one of the trio turned States' evidence. He said it was understood between them that if Mrs. Robinson and the children awoke they were to be killed.

Now comes another singular feature of the case. At 11 o'clock of the night on which Robinson reached home, his wife was sitting up with him, and as he was resting very easy, she fell asleep. The little old woman reappeared, sat down, and said to the patient:

"Your brother reached home in time. I am glad to see you getting better so fast."

With that she was gone, and none of the parties I have been speaking of ever saw her again. People who know the brothers well are firmly convinced that they saw and heard just what they allege, and those who scoff at the story find it hard to explain why Robinson started for home as he did, and arrived just in time to arrest three hardened fellows who were promptly sent to State prison.—N. Y. Sun.

Mrs. E. J. Pike of Boston, Mass., located now at No. 3, Lafayette avenue, Brooklyn, N. Y., responds to calls from the Medical Faculty to administer electricity from the "Electro-Medical Apparatus," and gives treatments at their patients' homes. She will also receive patients at her address.

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## Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritual Union holds weekly conferences on Sunday afternoon at 2 o'clock, corner Bedford Ave. and South Second St. Alpha Lodge meets in same place Sunday afternoon.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.  
The People's Spiritual Meeting of New York City has removed to Spencer Hall, 314 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. Free admission for all weather.  
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## Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.  
W. B. MILLIS, President. E. J. HULING, Secretary.

## The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The singing will consist of a lecture, test, short address, and singing.  
DR. J. H. RANDALL, President.

## WISCONSIN SPIRITUALISTS.

The Wisconsin State Association of Spiritualists will hold its next quarterly meeting in Mendota, Secor Hall, No. 281 Wisconsin Street, Milwaukee, Wis. July 25th, 26th and 27th, 1886. Speakers engaged for the occasion: A. H. French, Chicago, Ill.; Mrs. J. F. Warner, Chicago, Ill.; W. B. French, Chicago, Ill.; and Virginia Phillips will furnish the vocal music. Only fair fare on all railroads to Mendota, and you will be returned for one dollar fare.  
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We hope to see all interested in Spiritualism present.  
The meeting will be called to order at 10 o'clock A. M. Friday the 25th.  
Ours, Wis., June 1, 1886. DR. J. C. PHILLIPS, Sec.

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For the Religio-Philosophical Journal.

Musing.

BY O. W. BARNARD.

If I were to sit and muse upon the past,  
When through the lighted chambers of my soul  
There came and go those gentle thoughts as pure,  
Like troops of fairy spirits with laughing eyes,  
That shine with love so full of lambent flame,  
And through my soul diffuse their witching power;  
Then backward floating comes to me again  
The spiny breath of childhood's happy dreams—  
The golden hours when life was young and fresh  
And all the world was like a morn in May,  
So fresh and sweet with odors of the spring—  
The beams of morn shone bright upon the hills  
And life's young day was glowing fresh with hope,  
Then turning to the golden West, my gaze  
I fix upon the setting sun of life—  
Beholding now the grandeur that appears,  
And casts a softer radiance o'er the scene;  
The heat and burden pass from off the day;  
Ambition's flame has burned itself away,  
And breezes cool from o'er the Western seas  
Pass calmly by and fan the faded cheek;  
And when the sun has dropped into the sea,  
And left a golden radiance on the sky,  
Then Hope, elate, doth fix his steadfast gaze  
Intently on the far horizon's brim,  
His wont to pierce the intervening space,  
Whence far has come the source of light and life,  
But no reward returns to bless the sight;  
Yet, on the evening air is heard a voice  
That falls upon the inner ear so sweet,  
Across that bound whence Avon's bard has said,  
Once passed, "No traveler yet has e'er returned,"  
And soothes away the bitter pangs of doubt,  
And satisfies the longing of the soul,  
Then high upon the mountain top of life  
It comes again, far sweeter than at first,  
Unfolding all the beauties that are found,  
Wherein the hope of childhood fresh and strong  
Combined with wisdom's golden ray, serene,  
Gives life fruition full, for hopes deferred,  
And like the rising sun gives light, warmth  
To all the world, and sheds from sleep;  
And thus my soul's refreshed with hope sublime,  
While calmly treading life's uneven way.

## Spiritualism as a Help to Christian Life.

An address has just been printed, delivered by John Hooker of Hartford, the reporter of our supreme court of errors, in Williamian recently, on the relations between Christianity and Spiritualism. "A belief in spirit life," he says, "makes a man a better Christian." The speaker has been a deacon in a Congregational church for 30 years, and that has been his own experience. It involves a belief in a future probation, but he says, "I meet few intelligent Christian men, outside of the theological schools, and perhaps I should say, qualifiedly, outside of the ministry, who do not hold the same view. Such communications as I have had, or supposed I had, from friends in the other world, have led me in reply to their inquiries about what they could say as to Christ, that he is at the head of the Spirit-world, not wearing a crown or royal robes, but known only by the radiance of his countenance, and working, working, as here on earth, among the low and wretched spirits of the world, to raise them up and bring them to light."

Mr. Hooker does not believe that the spirits are infallible in what they tell us. "Their talk about the future is little more than human conjecture, or if more than that, it is only a more enlightened human wisdom, dealing with probabilities. Truth in its fulness does not burst upon them. They learn it gradually. Spiritualism teaches that if a man descends into the pit of sin here, he has got to work his way out of it over there, by slow and most painful struggles upwards, perhaps for long years. The hell is in the man's own soul."

"A few years ago, I had a long conversation with a very wealthy man about the duty of using his wealth for good. I saw that I made no impression upon him. Not long after the conversation he died. After his death I was in another city and was asked by a friend living there, to go with him and see a medium in whom he had great confidence. I did so, and to my surprise, the spirit of the man of whom I have spoken, announced himself and addressed me. It was indeed an entire surprise to me, as I had not thought of him. I at once welcomed him, and soon after alluded to my conversation with him. "Yes," said he, "I remember it well. You were right and I was wrong, wrong, wrong. To be happy, there, we must be good on earth."

In a note to the address, Mr. Hooker says that new truth is never popular first. The old prophets were the cranks of their time. Until this century the church insisted that the world was made in six days, and it held on the belief until a public sentiment outside the church forced it to let go. He is willing to be laughed at by those who don't agree with him. The question with every soul is, shall I expose the cause of God's truth in its poverty and shame, or shall I wait till it has made its way to public recognition and society has put its stamp of approval upon it?"

Mr. Hooker's prominence in legal circles and among the active Congregationalists of the State, give a special importance to this publication of his views. It is a bold and practical doctrine for some of our large capitalists to believe in.—*Morning News, New Haven, Conn.*

## Natural and Supernatural.

To the Editor of the Religio-Philosophical Journal:

The distinction between the natural and supernatural is the distinction which has been preserved from an age in which the usual was supposed to be the natural, and the unusual or unexplainable to be the supernatural. An anthropomorphic view of God, as a being subject to human jealousies, passions, and caprices, has been more or less associated with the view of the supernatural, even until a late day. Thus, in Increase Shaler's book on "Comets," we find that every appearance of a comet was regarded as the prediction or sign of some judgment from the hands of God. Modern astronomy has reduced such a book to a mere curiosity of religious literature. The supernatural is now better designated by the unknown or the mysterious. And it is important to note that the distinction between the natural order of the world is only increased by the sense of the mystery which lies behind it. It is probable that by and by, through a greater knowledge of psychic forces, those apparitions, visions, and other phenomena which now seem lawless, will have a distinct place in the natural chain of cause and effect. But, however human knowledge may be enlarged, the unknown is not from such books as Mr. John Fiske's "Ideas of God." Mr. F. E. Abbott's "Scientific Theism," and, indeed, the whole trend of modern philosophy, that the Infinite Intelligence and the Infinite Goodness will be recognized as universally operating in the things that are seen as well as in those that are unseen.

It is exceedingly strange that a paper with the above Christian, should entertain such views as the above. The world moves.

## The Golden Rule.

Golden Rule by Confucius, 500 B. C.: "Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you. These two things are the law alone. It is the foundation of all the rest."

Golden Rule by Aristotle, 385 B. C.: "We should conduct ourselves toward others as we would have others act toward us."

Golden Rule by Pittacus, 650 B. C.: "Do not to your neighbor what you would take ill from him."

Golden Rule by Thales, 464 B. C.: "Avoid doing what you would blame others for doing."

Golden Rule by Isocrates, 338 B. C.: "Act towards others as you desire them to act toward you."

Golden Rule by Aristippus, 355 B. C.: "Exercise reciprocal benevolence, which will make you as anxious for another's welfare as your own."

Golden Rule by Sextus, a Pythagorean, 400 B. C.: "What you wish your neighbors to be to you, so do also to them."

Golden Rule by Hillel, 60 B. C.: "Do not to others what you would not like others to do to you."—*Pittacus Truth.*

Editor of Wynant writes: I like the JOURNAL's frank and prompt course in dealing with fraudulent mediums.

## Our Relations with the Spirit-World.

For the Religio-Philosophical Journal.

BY DR. C. D. GRIMES.

I write, Mr. Editor, first to give a public expression of my approval and thanks for the well-timed, practical and instructive answers to the "Sealed Letter" in the JOURNAL of May 22nd, to Mrs. Siegel, as well as others who are inclined to hunt for tests and resort to mediums for secular and selfish considerations. Secondly, I write because of my own anxiety to relieve mediums from that class of wonder-seekers and test hunters, who had never even dreamed that Spiritualism had a grander and higher mission than the gratification of our morbid curiosities, or the revelation of some device where a fortune might be acquired without "the sweat of the brow." After the facts of communion are settled, with good and sufficient evidence, that cannot be controverted, then our duty is to leave the A B C of Spiritualism or as Paul said—"Leave the first principles of the doctrine of Christ and go on to perfection"; for an unbounded ocean of grander truths are awaiting us and are inviting us forward to the same.

Translation to higher spheres is not redemption or salvation from trickery, deceit, selfishness or vice and degenerating practices on earth. The first sphere after leaving this, while interspersed with many good and true from these mundane shores, contains also the uncultivated, save a cultivation in all that is low, base and undesirable, on the dark side of human nature. Are we cautious in selection of our society and the influences we come under here? With how much more caution and firmness should we meet and demand proofs from the denizens of other worlds, especially when they ask our confidence and trust in their veracity and integrity without reference to vouchers, for the following reasons:

The first sphere of existence after this is an unorganized kingdom of the heavens; not even spangled with a resurrection, because there is no spiritual change in the translation. It is simply an awaiting sphere, awaiting the slow and sure processes of evolution, through experience where there is but little restraint (excepting with those who pass on from here in infancy) from strolling about as idlers on earth or in its heavens, still indulging in the thoughts, habits and actions of the body. In time, through these slow processes of growth or development, and through that elective affinity existing between kindred, and qualifications evolved, they gravitate from an innate tendency, as the atoms of a compound come together, into the first organized kingdom. Here, work is the order and rest the exception.

From this waiting land, some are thus translated in three days, some in three months, some in three years, a hundred or even thousands of years. In this kingdom of organized labor, one can no more leave his post or special duties, determined by his natural traits, than a soldier can leave his regiment at will and fight when and where he chooses. It will be remembered that when Epes Sargent, Garfield and many others were translated, that messages were received from them on one occasion and that they were after they passed from here, thus corroborating the idea asserted in the text.

Now, if we compare the society of earth with that of this border-land, (corresponding very much with the Catholic's idea of purgatory) considering that while from earth's society, the average of all life, good or bad, is but about thirty-three years, and remember that in this border-land, the cultured, restrained and refined, are removed in three days, and the gross, passionate and unbridled, remain for thousands of years, we have a data for establishing premises of a satisfactory nature, in relation to the status of society in each. Some spirits, who in their selfishness, isolation and want of affiliation, who have dwelt within themselves and aside from all others through earth life, have been known to inquire in reply to our queries, after many years residence there if they were dead. Were they in that world or this? On being asked if they did not know, replied that they had not seen any one from whom they could learn.

Are we not wisely cautious of the company we keep, the society we select while here, where the evil and the good are all removed on an average of about thirty-three years? Then how much more should we be cautious when the evil are all left behind on the shortest, and the good on the longest time. Do we, in our communion with spirits of the so-called dead, receive into our confidence and esteem those we scorned when spirits on earth? If we do, we should accept the consequences of our own acts without a murmur; for in all the spheres of existence and kingdoms of the spirit, the same patterns and processes outlined on earth; for inasmuch as life lays its foundations in union with matters on earth, its lines of development are here rudely mapped out, only becoming more and more complex and beautiful as it advances from kingdom to kingdom, throughout the unlimited ranges of the circles and cycles of life.

Finally I write because by my mind an opportunity has arrived, a door opened, by and through which it will be timely and practical to offer my views upon this question of mediumship and control so delicate and dangerous to handle; and it is because my sympathies and inclinations are with and toward the mediums, whose precarious situation as "middle men" between the worlds, exposes them to trouble from all parties outside and within.

In reading my views on this the most delicate of all subjects, I firmly believe I can do so in the most condensed, concise and emphatic manner, and not only "temper the wind to the shorn lamb," but avoid asking longer space in these overcrowded columns, by choosing and using the following selections from the pages of Gabae, saying that they may be read and judged of each and for the most part stand-point, not from any prejudice formed previous to an understanding and mastery of its contents:

"Jehovah said that mortals and angels may live and labor in concert. I have given certain days where large congregations on earth may be met by my organic heavens in re-union—mortals and angels, for the happiness of each and for the glory of my works. Whoever hath witnessed and knoweth of a truth that he has seen the spirit of the dead, that knowledge is impregnable, and none below him can judge him. Neither can any man attain to this knowledge, till he hath passed through the other two conditions; as no man knoweth the creator until he hath proved the communion of the creature with the Father. And (I say) a high raised angel said to Abraham, It is an easy matter to commune with spirits, but to judge rightly of them is not so easy. If man or angel say visit the sick and administer to the distressed, follow his advice, for it is of the Father. But if man or angel say do this and that, shall have profit or glory or applause, obey him, thou shalt be deceived for thou art not his brother, but thou art his enemy. For if he say, I will come in the disguise of your fathers and mothers, who are dead, professing love and profit for you, believe them not, save they teach you to sacrifice self for the good of others. If a spirit say, behold I am thy father, say to him, it is well; what wouldst thou? And when he answereth thee, consider if his words be of God. And if his words be not of God, thou art to be the glory of the Father, thou shalt challenge him to prove himself."

Spirits of the lower heavens (unorganized kingdom) like mortals have multitudes of doctrines, and for the most part know nothing of the higher heavens—Nirvana, which I proclaim to you. But consider the words and doctrines of spirits and men; for that only is good which provideth for the family and the State."

"Behold I said unto you in olden times, try the spirit, and see if they be of God. For the angels who wander about on earth, know not my kingdom, and they deny me, and deny all order and system and discipline in heaven and earth. And each and all such angels coming to mortals, do so on their own account, assuming any form or name they find easiest to men. And each of them has a most part in their former places—the merchant in his counting-house, the banker in his bank; the shipper, the philosopher, the pope, king and farmer; each in their places." (In thought.) "They stroll about like one who has lost his master, not affiliating with angels, stubborn and morose in working out an individual identity, until broken down in sorrow and weakness. My help comes rather they away to my own (infant) schools."

"Thou shalt suffer to fall in darkness, such mortals as consult the angels in regard to riches, or marriage, or for anything of an earthly nature for profit sake. And whoever asketh for great men suffer him to be deceived by drujas (low, dark, evil, dangerous) and all manner of lying spirits. To the dark come the dark; with the dark abide the dark, both angels and men."

"A pure man is as a clear glass; he can see out of himself, and so perceive my Angels and Me. It is not the plan of my heavens for the spirit of the

A special mission from an organized kingdom.

dead to remain on earth forever. Behold the way of my kingdoms is upward; rather shall man on earth seek to rise upward, than that the Angels of Heaven go downwards."—*Sturgis, Mich.*

## The Fisk Will Case—An Important Decision.

To the Editor of the Religio-Philosophical Journal:

Many of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL may be aware that for the past three years there has been a case pending before Judge Lyons as Surrogate of Tompkins County, which involves \$1,500,000 bequeathed to Cornell University, located at Ithaca, N. Y., by Jennie McGraw Fisk, who died September 30th, 1882. It seems that for reasons not stated the charter of Cornell University limits its possessions to \$5,000,000 (as it to prevent a monopoly of education?), and although Mrs. Fisk who had been the wife of Prof. Fisk but a short time, bequeathed \$300,000 to him, he seems dissatisfied with such a "trifle," and contested the will of his late wife on the ground of the charter limitation of Cornell University. The decision of Judge Lyons in favor of the will and though an appeal may be taken, the probabilities are that the question is practically settled. It is conceded that Cornell's wealth was in fact more than \$5,000,000 at the date of Mrs. Fisk's will, yet the Judge held that "it does not own in fee, or absolutely, the lands sold by the State to Ezra Cornell, but only their proceeds."

For a time, it was much; then the spirit forms separated, forming an aisle from the bed to the door, down which the faces gazed with a look of expectancy on each one as though heralding the approach of some one for whom they had been waiting. In a few moments three forms moved up this narrow aisle, and beckoned the spirit to follow them. From them emanated a stream of light upon this small crowd, which seemed to be the room, and the husband and wife, as if uncertain as to what to do, during which time we heard sweet voices, blended with the soft sound of music into a full, beautiful chorus, and it seemed as though for miles we could see little angel faces beaming with bright smiles, and bearing with them garlands of beautiful flowers.

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As time wore on and the spirit still lingered, the forms around the bed moved in some slight confusion, and were lost to our view, whether it was that they became very nervous at the near approach of dissolution, or that the spirit forms passed out of the room, I am at a loss to know, other than that we no longer saw them, or the spirit form of my sister, who did not pass into spirit-life until the following morning at four o'clock.

Neither my sister Memora nor myself saw the spirit depart, but she (Memora) saw the spirit of a dear friend, who was in the room and who was 120 miles away from us enter the room. My sister remarked, "Mrs. —" mentioning the lady's name, "is here." Very soon after the coming of our friend, the spirit of my sister departed. In a few days I received a letter from our friend, saying that at four o'clock she was awakened, and a voice said to her, "Come with me, A. —" (mentioning my sister's name) is dying. She passed out into space, and in a very short time felt cognizant of the fact that she was with us in spirit at the birth of our sister into the spirit realm.

To us it was indeed a wonderful experience, as we had neither read or heard of the transition being perceptible to the human eye, or rather to those still in the form. And what was still more wonderful to us, that during the time between the death of my sister and her spirit moving around with us wearing the same apparel as the body lying in the casket.

In the evening all of the family at home passed into the room to look upon her face which would be hidden from our view after the setting of another sun. As we gathered around the casket, my sister Memora saw the spirit form of her, whose body lay within a step up and look into the casket. She seemed confused, and not to understand. To use her own words, "How can there be two of me?" Other spirits present try to explain to her, but as she had clung to me all through her long illness more than to any other member of the family, so in the spirit she came to me so quickly apparently for explanation. I faltered away.—*Miss Mary L. in Golden Gate.*

## Chloroform View of a Spirit Birth.

Two articles in your Golden Gate of February 27th, one entitled, "Andrew Jackson Davis and the Phosphory of Death," and the other, "An Experience of Mrs. E. L. Wilson," during a stay at Redding, Shasta county, brought so vividly to mind the death-bed of a dear sister, who was called to the Spirit-world some months since, and the experience of my sister Memora and myself at that time.

As we sat around the bed, hourly expecting the flight of the spirit—the time being just between daylight and dusk—the nature seems to have been at the death of another day,—the room was suddenly flooded with a soft influence which for a time seemed to quell the heart-breaking sadness of those around lingering to witness the passing out of a dear soul, and to place us in such a quiet mood as to enable us to witness the spirit of our dear sister preparatory to its flight to the home of the soul. There were three of us in the room at the time, and all being more or less mediums, saw the forming of the spirit over the body in a vapor-like form which was connected to the body by a bright cord. At times this form was quite distant from the body and then again it would come nearer, as though both to leave its beautiful tenement of clay. The many spirit forms of friends gone before, and of friends who were still in the room, and standing, waiting as if uncertain as to what to do, during which time we heard sweet voices, blended with the soft sound of music into a full, beautiful chorus, and it seemed as though for miles we could see little angel faces beaming with bright smiles, and bearing with them garlands of beautiful flowers.

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## Exposures.

The New York World of Sunday, May 16th, devotes four columns of matter besides numerous wood cuts representing individuals and scenes, witnessed by two reporters of that city. The names of the persons named in the report are: Mrs. E. L. Wilson, Mrs. J. C. Sawyer, Mrs. Stoddard Gray and husband, Mrs. Sawyer, Mrs. Williams's name is mentioned but nothing particular is said in reference to her; but in the case of Mr. and Mrs. Caffrey, full details are given supplemented by a reported confession made by Mr. and Mrs. Caffrey to the reporters, in which it is said that Caffrey acknowledged the fraudulent manner by which the proposed mediumistic seances were conducted. We were not surprised at the recital, but have been surprised that these things could be carried on successfully for so long a time without detection. There are less than a dozen parties prominently before the public as mediums for this phase of phenomena materialization, and one or the other of them is constantly before the public in the role of fraud, feeding in misstatements and if true, the public has been sufficiently informed in relation to these matters to let them alone. We think the best way to get rid of a public nuisance is not to go near it; boycotting, may not be honorable under all circumstances, but in dealing with that class of men and women who pray upon communities—taking advantage of honest truth seeking persons—palm off upon them bogus manifestations for the sake of a few dollars, any measure, not only criminal, becomes not only honorable but the fulfilling of a duty one man owes to another. Not long since a friend wrote us that he thought we gave too great credence to exposures published in the secular press. The press is the great educator of the nineteenth century; we depend upon it for our religious and political news. It is the medium through which the public are informed of what is transpiring, not only in their own immediate vicinity, but in all parts of the world. There may be prejudiced journalists as there are bigoted clergymen; but no reputable journalist will deliberately assail a man or woman's character unless there is sufficient reason for their doing so. It is not alone those who attend seances who are interested in Spiritualism; there is an under current of opinion that is large that will not believe in the sick who require the physician's services, not they who have been healed. The class of manifestations produced by Caffrey and others of the same stamp do not affect directly the cause of Spiritualism, but it places it in a position, giving palpable reasons, for harsh, unjust criticisms: in that light they are an injury to the cause, and all who support them are equally guilty and open to censure. The man who openly denies the facts of Spiritualism and spirit communication, for the reason that he cannot understand them, is more of a true friend to the cause than those, pretending to be mediums, and who hope ere long laws will be enacted making it a punishable offence to practice deception of this kind.

We wish it distinctly understood that we do not include in our denunciations honest mediums for any phase of phenomena, we refer to the frauds, defrauders, who by tricks and premeditated deception, rob honest people of their money, and palm off upon them human forms disguised and made to appear as materialized spirit forms. We regard mediumship as the grandest and best gift ever given to mankind; but we want it unadulterated, we want it to be what it purports to be. We know something of the character of Caffrey and were not in the least surprised to see his name so prominently referred to by the World's reporter; the only thing that surprised us, is that he could carry on his nefarious business so long without being detected. Now that his plans have been discovered, and he says that he has been his practice for years, he will not be allowed to pose as a martyr, but left to make a living by honest labor, if he can.—*Oliver Branch.*

When will people learn that every unkind or uncharitable thought they indulge in is so barred as to wound the spirit that sends forth far more grievous cries than the one to whom it is sent? We cannot indulge in such thoughts—we cannot even think unkindly of a fellow-being, be he ever so great a sinner,—without dwarfing our own souls, and thereby retarding our spiritual unfoldment.

Two packs of foxhounds are sustained by English settlers in the northwestern corner of Iowa for the sport of chasing the prairie wolf or an occasional fox. The hunting is carried on chiefly in the spring, and is described as having all the elements of the liveliest sport of that kind. The present season has been an exceptionally good one, and the packs will be enlarged.

A Methodist missionary has been appointed chief physician of the Chinese army.

## Decline in the Church.

The Rev. Dr. William Channing Langdon is writing a series of papers for *The Living Church* on the subject of "The Decline of the Church," which, though intended to apply especially to the Episcopal Church, probably applies more or less to all the Christian denominations. There are, according to Dr. Langdon, 1,500 parishes and mission stations in the Episcopal Church without ministers, while on the other hand there are hundreds of Episcopal clergymen, and among them some of the most devoted, hard-working and spiritually efficient, who, through the disorganization, who are unemployed. Dr. Langdon gives four reasons for this state of affairs. First, the Church has reserved to itself no right to send any minister to even the smallest parish in the land, while on the other hand there are no legitimate steps by which the minister can secure a parish for himself. Candidating is not a legitimate practice, and the minister who engages in it at once loses caste. Secondly, even when a minister gets a parish, his ability to keep it does not depend upon his piety or capacity, but upon his success in "holding" the well-to-do pew-holders and "drawing" others into the church. Thirdly, while the minister has promised to obey his bishop, as a matter of fact he may practically ignore the bishop, if he is only careful to obey the influential laymen of his parish. And, fourthly, inasmuch as ministers are no longer "sent" to preach the Gospel by the Church, but "called" by a number of laymen, it is only natural that the younger men who "draw" best should be employed, while the older men are laid on the shelf.—*New York Tribune.*

## Notes and Extracts on Miscellaneous Subjects.

There is a Folsom State Prison in California.

Buffalo gnats are growing quiet to death in the lower Mississippi Valley.

Dick Holcomb, of Sand Lake, Wis., claims to have shot 186 rats in a day.

A bunch of oats eight feet three inches in height is displayed at Winchester, Cal.

Battle Creek, Mich., street car drivers are wearing a uniform with G. A. R. buttons on it.

An Athens, Ga., firm offers \$4,000 for the exclusive privilege to sell liquor in the county.

Last week Alpena, Mich., shipped 8,469,000 feet of lumber, 250,000 lath, and 7,033 barrels of saw.

Experiments are being made in Philadelphia in the breeding of silk worms from eggs of worms bred in this country.

Trout sell for 50 cents per 100 on Chingoteague Island, Va. Other fish are equally as plentiful and proportionally cheap.

The Indian *Agriculturist* estimates there are 280,000,000 coconuts in the world, which produce 10,000,000,000 nuts every year.

The hour hand of the clock which is to be placed on the tower of the Philadelphia City Hall will travel about six and a half feet in an hour.

The first sugar cane was cultivated in Louisiana in 1722, on the Jesuit's plantation, where stands to-day the office of the New Orleans Times-Democrat.

During the late storm in South Carolina the destruction of cattle and other live stock was unprecedented. Rivers rose thirty feet in the same number of hours.

Ten students of Heidelberg College at Tiffin, O., were arrested for hazing a "Soph." The affair caused a sensation and will be bitterly contested in the courts.

An Ionian House of Correction convict, whose term expired one day last week, celebrated his return to liberty by eloping with the daughter of one of the guards, and the two were married at Lowell, Mich.

Application for divorce was made by a Lewiston couple, who, it is said, exchanged words for nearly a quarter of a century, until a month ago. They lived in the same house all the while.

There is a colored church in Newton County, Georgia, whose members have a mania for funeral sermons. One old fellow's funeral sermon has been preached six times at this church within the past eight months.

A Bavarian who returned after an absence of two years on a whaling voyage was willing to give all the money he had made for two weeks' board. When the whaling voyage books were balanced his dues amounted to \$185.

Boston is excited over a scheme for condemning the mansions on the apex of Beacon Hill for the purpose of erecting new buildings for the use of the commonwealth. The estates have been handed down from father to son, and the buildings are rich in tradition and history.

A Chinaman named Lee Ah Dot and a woman, Yoo Gim, have been arrested in Sacramento, Cal., for holding three young Chinese girls in slavery. Took Kee, one of the girls, told a reporter that the woman had paid \$2,000 for her. The culprits were held in \$5,000 bail each.

The Sabbath Association of Philadelphia has asked the Mayor of that city to enforce a law of 1794, which says that no places of business shall be open on Sunday. There are 15,000 such places in the Quaker city, and the Mayor is asked to see that the 1,300 policemen of the town enforce the law.

One of the features of the 250th anniversary of the founding of Springfield, Mass., which will take place shortly, will be a reproduction of the old Python house, built about 1630. This will be borne on a wagon in the procession, and Puritan soldiers will be seen riding from the loopholes at imaginary Indians.

John Bridgman was bitten on the right temple by a skunk while prospecting in Texas. He went to Dallas, and a so-called madstone was applied and clung to the wound five hours before it dropped off. The *Waco Examiner* says he was in that city a few days ago suffering from the wound, and looking for another madstone. The bite of a skunk is thought dangerous.

The fourteen miles of street railway in Glasgow are owned by the city, and bring to the treasury a net of \$76,000 annually. There is no uniform rate of fare, but a penny a mile is charged, with reduced rates morning and evening, when the working people travel. The original purpose of the tramway, in fact, was to enable workmen to inhabit the suburbs.

To be sure this country is growing. In 1881 the village of Gladwin, Mich., had one store, a printing office, shoe shop and blacksmith shop. Now it contains fourteen stores, four blacksmith shops, two shoe shops, two harness shops, planing mill, one meat market, one livery stable, one cabinet shop, three hotels, a good bank, also good church and school. It is a large town, and several professional men have since located there.

Three years after the date the floating islands of pumice thrown up and into the sea by the supposed volcanic eruption of Krakatoa in the Java sea, are found to have drifted along the Indian Ocean in the last twelve months 676 miles in a direction west by south from where they were one year ago, or about five miles a day. This accidental help to hydrographers, and all who study ocean currents and drift, is probably the best they have ever had. The discovery of the origin of the pumice well known, the discovery of its origin is a large fact which cannot escape notice, and the dates and other particulars about it are all matters of record.

Pain wine, or kumli, is made from the sap of the date palm. Trees in full vigor are selected for tapping. The juice exuding from the wound is conducted by a reed into an earthenware pot, and may amount to two gallons daily at first, gradually sinking to about half that quantity toward the end of the tapping, which is seldom allowed to exceed a month. Much of the "wine" is drunk fresh, when it resembles sparkling cider, but becomes impud after losing its carbonic acid. Its color is opalescent and milky. After undergoing alcoholic fermentation it contains 4.38 per cent. of alcohol, 22 carbonic acid, and 5.60 of mannite.

A. B. Drayton, of Springfield, Ohio, purchased a fine spring chicken in market and took it home for Sunday dinner. Three little eggs, without shells, were found in that portion of the bird usually devoted







(Continued from First Page.)

and science and religion shall eat straw lovingly like an ox.

I have dwelt the more at length on this idea—the noumenon, because it is the keystone of the arch of this new transcendentalism. The ascription of a something in nature, in which properties or attributes subsist, which itself is not an attribute, is iterated and reiterated in every conceivable form of speech as if sheer persistence in dogmatizing would commend it to the judgment of sensible men.

In the perusal of this remarkable review of a remarkable theism, I have had repeated occasion to notice that wherein the author's showing appears to be deficient in proof, the deficit is more than made good by the zeal of the admiring commentator. In fact, it is this person we have mainly to deal with, as he evidently has made the author's cause his own. So identified is Prof. Wilder with his theme, that it is clear he has made himself responsible for the sentiments advanced. The zeal of the convert is apparent everywhere; the author, and the expounder are in double harness, tugging together in the same quagmire. A quotation or two more on the topic in hand, and we will dismiss this phase of our subject:

"Noumenism, the philosophy latent in the modern scientific method, therefore establishes the fundamental principle that self-existent being, whether known or unknown, is absolutely and infinitely knowable; that the universe, *per se*, is intelligible through and through, and transparent to finite thought just so far as finite thought can go." Fine rhetoric this, and the qualifications judiciously slipped in at the close, in a measure protect its logic, but check somewhat the momentum of assertion. Once more: "What then, is intelligibility? Strictly speaking nothing is intelligible but relations." Here we are on tenuous ground at last, and the query arises, if nothing is intelligible but relations, why so much ado about that "grin" back of relations, and why so much rhetoric wasted on a phantom? "And there is no relation except in and with the things of which it is the relation. Things and their relations, though necessarily distinguishable, are absolutely inseparable in being and in thought." That, implied in the "things," we understand is this ubiquitous noumenon, ever asserted but never proved. Again: "The understanding or intellect is nothing but the faculty of relations." Most true, and hence, with nothing but relations does it concern itself. Granting this, we naturally inquire what, then, does it know of the Noumenon? If the intellect is nothing but the faculty of relations, of necessity the perception of relations exhausts its capabilities. "But the infinite understanding which creates both the form and the matter of its own constructions, creates organisms, and rightly interpreted, organisms alone." That is, the infinite understanding creates "matter" and it does not create matter, but the form, *i. e.* "organisms" alone. These weighty affirmations, just considered, our commentator dignifies and designates as "principles."

A theistic proclamation of whatever kind, would hardly be considered complete, or sufficiently self-assertive nowadays, without a show of locking horns with Herbert Spencer. I have noticed of late years that every aspirant for metaphysical distinction in the domain of theology, seems instinctively to realize that in order to make good his claim, he must be thought capable of criticising this foremost apostle of Agnosticism. Hence, no effort of any pretension is deemed satisfactory without a passage at arms—at a safe distance, with this overshadowing intellect. Below is an example in point:

"Whatever exists is intelligible, because it is or may be apparent. There exists no unknowable; Spencer, to the contrary notwithstanding. The only 'unknowable,' is the non-existent. . . . The unknowable is nothing but the non-being—the non-existent and the nonsensical." One can but admire the exquisite egotism unconsciously exhibited in this short passage; the tremendous assumption of a capacity to grasp everything but the "non-existent." I understand agnosticism to be this: That it modestly affirms of human consciousness certain limitations as inherent in its constitution, precluding absolute knowledge of fundamental essences back of phenomena; that the "depths of being are unfathomable by any faculty of man; and if it has not the right to affirm this, it does insist upon the incontestable fact that no human intelligence has hitherto been able to justify its pretension to other knowledge by a demonstration that will command the suffrages of the higher intellect, or in the language of Mr. Abbot, "the unanimous consensus of the competent." Once more.

"Dream as phenomenon may, the fact stands firm, if there is any firmness in modern science and the scientific method, that the universe, *per se*, is independent of man, yet thoroughly knowable by man, as far as man has wit to know it." Precious little "wit" is needed to see that this is not saying much. "Make his wit infinite and he would know it all." Ah! "The knowable unknown is one thing; the known unknowable is a very different thing. In short the known unknowable is an absolute myth, and the agnosticism founded upon it is a parvenu mythology." Thus much for the animus. Pity such thrusts were not reinforced with a medium of logic! But enough of this.

It is unfortunate for the ontological argument for the being of God, that theism is perpetually shifting its base. Impelled by adverse criticism, ever and anon the theistic idea comes up in a new form, destined, it seems, ever to be routed and ever to be renewed. The reasoning on this subject which quieted it if it did not satisfy the cravings for demonstration of such minds as Descartes, Locke, Adam Clark, Sir Wm. Hamilton and others, who were sufficiently orthodox in their day, is found in this nineteenth century to be inadequate to meet the assaults of modern thought. Hence, the philosophical tenets relative to human consciousness, and the nature of human cognitions, which satisfied these deep yet sober intellects of a by-gone age, are now being rediscussed, repudiated and set aside by the accredited conservators of theological opinions.

The Rev. Dr. Nathaniel West, of St. Paul, in a series of addresses last winter in Farwell Hall, to the Young Men's Christian Association, on Evolution, and what he was pleased to call "modern infidelity," is among the number like Dr. Abbot, who have abandoned at least some of the old defenses, and are casting about for something new; and I am told that his efforts in this direction were received with satisfaction by the conservative religious element of Chicago. But in looking over such reports of these addresses as were published in the papers, I can discover nothing more tangible in the way of argument, than the postulates of Dr. Abbot's, with which they are identical, so far as the two lines of speculation run in the same direction; namely, as respects the "relativity of knowledge," or as touching the correspondence of our cognitions with the real *vis* nature.

In discussing this so-called scientific the-

ism, which it seems has captivated the imagination of Prof. Alexander Wilder, I have aimed to meet the issue on the ground where it is set up—meet it squarely and fairly, without evasion or subterfuge—meet it as befits honorable and manly controversy; but I regret to say that such a course does not meet the exigencies of theism, nor does it seem to commend itself to Professor Wilder. If I may judge in view of two articles published in the *JOURNAL* last year:—the first, June 13th, entitled "The One Who Is," credited to Prof. W., who, in his article, predicated God on the deliverances of intuition, or as he phrases it—the "higher faculty"; affirming there as now, that the "effect which is visible and phenomenal, depends vitally upon that which is noumenal and invisible." The other article, of July 11th,—"God and the Religious Instinct," was written in reply, by the present writer. In my article, I laid down these simple, plain, easily understood propositions interrogatively and affirmatively, thus:—"But can the finite mind cognize the infinite? To this we must come at last. Has man any faculty by which he can take cognizance of the infinite in anywise? Will any one affirm this? If not, what do we know about this power or intelligence not of ourselves in which we are immersed? Simply that it transcends anything we know of as appertaining to human nature. This is the extent of our intuitions in this matter. But this is not Theism as ordinarily understood. What this power is, or what relation we sustain to it, is just what we want to know, and just what intuition fails to impart. The so-called 'higher faculty,' is no more capable of determining these questions than is the moral sense acting singly capable of distinguishing right from wrong. The intellectual faculties in their collective capacity—the understanding—directing and dominating the instincts or intuitions, is the sole measure of our knowledge. Where it fails, knowledge fails. If there be in the human soul a higher faculty than is here indicated, the *onus probandi* lies with the party assuming such to be the fact."

Instead of responding to this common sense view of the case, like an advocate confident of the tenability of his theses, and his ability to hold his own, the Professor, ignoring the issue here presented, sets himself about to hunt up some new sensational evasion, and after a year's cogitation turns up with this marvelous revelation from Boston. I don't know that it is quite becoming in me to mention this little matter of etiquette when others with similar or greater provocation remain silent. I have now in my mind an "Open Letter to Alexander Wilder," from a gentleman in Wisconsin, in which certain criticisms were courteously yet vigorously presented which failed to elicit attention from the Professor. However, waiving this as of no significance or importance, let us turn to the subject in hand. And here I must be permitted to enter my protest emphatically and unqualifiedly against the licentious use of words the import of which no one does nor can comprehend, such as we have been treated with most lavishly in the article under review.

When the Professor says "absolute" or "absolutely," a form of speech to which he seems attached, I would deferentially first inquire if any body knew anything concerning the idea involved in the word, sufficiently to justify me. And when he affirms, as he repeatedly does, that the universe is "infinitely intelligible," I should be moved to say "perfectly" intelligible, and then consider my saddle too wide for my breeches. Infinity, eternality, the absolute, the unconditional or unconditioned—phantoms they are, overwrought conceptions, every one of them. What do we know about these plethoric abstractions, which we affect to consider substantive realities? The arrogance which affects to override the limitations of consciousness is conspicuous and obtrusive everywhere in this review, and the constant recurrence of terms indicative of measurements of quantities and qualities the comprehension of which transcends human capacity, challenges our attention, if it does not command our respect, and is the one intoxicating chimera which characterizes the whole performance. It will become us, finite intelligences as we are, to dogmatize overmuch about the infinite. The more one thinks of these things the more modest he will become, if he thinks in the spirit of true devotion. The truth is, we know really nothing concerning them. We have concepts, indeed, which we employ as counters or symbols, when our real knowledge fails. And as the human mind is prone to speculate, when it cannot know, it is well to have some conventional signs or symbols, in the proper use of which we may find out, not how much, but how little and circumscribed our actual knowledge is. Infinity, notwithstanding the flippancy with which it has been spoken of by the learned Professor, is a pretty big thing to handle, I take it, by ordinary minds. Conceived of as an entity, as a substantive reality, infinity admits of no competitor. It occupies the entire ground to the exclusion of the idea of plurality and all things else. In the very nature of our conception of this thing, it appears to me there can be no two or more infinities in the wide universe, unless we are prepared to affirm that two entities can occupy the same place at the same time. Of course I know religious experts do this, and some of them may fancy they comprehend it; but I am now thinking of secular intellects. According to the Professor's showing, if I understand him aright, there is an infinite universe; there are infinite organisms and infinite environments; and then, these seem, in his manipulation of them, to be transmutable, one into another, and all into one, and vice versa. Then he has an Infinite Self-Conscious Intellect; and this, too, by some inexplicable metamorphosis becomes the universe. Moreover, there are in his estimation, infinite time and infinite space, not to be confounded with any of the above, though all-pervading—especially space, and both veritable entities. Speaking of space, if it be an entity, then, we must allow there is that in the universe which is not God, and yet independent of God.

The Professor, overshadowed by the wealth of an ancient mythology from the fascination of which he is unable to escape, evidently has become so habituated to the use of terms of enormous signification, that I suspect he is not at all times aware of the true import or appropriate use. Note the following: "The blindly executive will is nothing but the objectively creative potency of the understanding itself. Thought is force, and force is substance. The perception of the absolute is the ideal to become the real is the fitness of the eternal creative act. The infinite organism manifests itself essentially as moral being; and the moral nature of man, derived from this moral nature of the universe itself, is the august revelation of the infinite purity, rectitude and holiness of God."

It is amazing the wealth of language and attitudinal dignity presented in this brief paragraph. The wonder, however, is somewhat abated, when referring to the motto at the head of the Professor's article, we observe it is the united contribution of author

and commentator. And, when, looking still farther and more critically, we discover the whole thing to be destitute of meaning, the exalted emotion drops down to zero, and finally merges into something like that "famously grin," which so "admirably" sets off and enforces the Doctor's theses. Passing over all else, we will give our attention simply to the last few words which I have taken the liberty to italicize.

With reference to these, my idea is, that when we talk about the infinite purity, rectitude and holiness of God, we deceive ourselves with a phantom; the mind is confused, as if "seeing through a glass, darkly." Words represent ideas, and have their determinate meaning, and necessary limitations. Some are so fixed and unalterable, that the signification they bear exhausts their capacity of expression to that extent that no qualifying adjectives can augment or intensify their import. Such I take to be justice, rectitude, purity and holiness. The question then is: What do we understand by justice, or rectitude, its equivalent, as applied to Deity? In briefest statement, it is this: "Strict conformity to right." To do justly, is to do all that is required of any one. There are no degrees of this thing. Strict conformity to right is justice or rectitude. Anything short of this is not justice or rectitude. An act is either just or it is not just. To speak of infinite justice or rectitude, is a solecism, and absurd as to say a yard stick is infinitely straight, or a cube is infinitely square. The stick is either straight or it is not straight. A cube is either square on its six equal sides or it is no cube at all. Any manifestation of justice or rectitude, comprehends all there is of it. The possession of this attribute by the Supreme Being, does not change its nature nor intensify its quality. It is simple justice or rectitude in every form or position it can be viewed. Anything less than simple rectitude is not rectitude, anything more is inconceivable. The idea of infinity, therefore, cannot attach to such a quality as rectitude. It is always and under all circumstances a fixed quality, neither more nor less. We cannot conceive of this attribute of the Almighty, as we do of the manifestation of his power, in the light of more or less. Again, purity and holiness, as applied to God, are synonymous. I waive the matter of tautology. My contention refers to the signification of terms. As applied to the Supreme Being, Webster defines holiness thus: "Perfect moral purity, or integrity of moral character." And purity—"Freedom from guilt or defilement of sin." Purity or holiness, then, in its very nature cannot be infinite, because there can be no degrees of perfection. Again, Webster defines the word perfect, thus: "Especially, not defective, having all that is requisite to its nature and kind; without deficiency or blemish." Hence we see, rectitude and its cognate attributes, whether inhering in man or God, imply-perfection simply: perfection refers to a standard, infinity to quantity.

Greenwood, Ill.

#### Supernatural Manifestations in Mr. Robinson's New Home.

In the year 1870 a family named Robinson removed from Medina county, Ohio, to a farm near Davenport, Iowa. Mr. Robinson made the purchase before his family left Ohio, and bought of a real estate agent in Davenport. It appeared that the farm had changed hands several times within a few years, and that the last owner had lived on it less than a fortnight. There was a good frame house on the place, the barns and sheds were in good repair, and the land was certainly rich and fertile.

Mr. Robinson got the place at what he called a great bargain, and he had few questions to ask about former owners and why they left. As the house had been tenanted for several months, there was need of repairs. Robinson hired a couple of painters; and was with them about the place for three days, all taking board at a near farm house. On the evening of the first day one of the painters went over to the house after a pipe he had left. The time was just after sun down. The kitchen door was not locked, and he went in that way to go up stairs, leaving the door wide open. The door leading from the kitchen to the cellar was shut. The door leading into the sitting room was open.

As the painter, halted in the kitchen for a moment to look at the new paper on the walls he heard a sound on the cellar stairs which filled him with amazement. It was as if somebody was walking backward down the stairs and dragging something which bumped on every step. This noise continued until the bottom step was reached, and then there was a dull blow half cry, and all was still. The painter pushed the door open and asked who was there but all was quiet. At this same moment the kitchen door, which he had left wide open, and the sitting room door, which he had noticed was open, both slammed shut. Then, from some spot he could not locate, came the sounds of sobbing and moaning.

The painter had the courage of the average man, but he could not face that. He pulled the back door open and rushed out; all desire for an evening's smoke having been driven from his mind. However, on the way back to the other house he made up his mind to say nothing of his adventure, fearing the ridicule which is always justly or unjustly heaped upon the man who becomes frightened over what he cannot see. His pale face and agitated manner were subjects for inquiry, but he excused himself on the ground of sickness. The next morning he wondered if he had really heard what he thought he had. The more he thought of it the stronger became his convictions that he was the victim of some temporary hallucination. To prove or disprove this he put up a job on his comrade by borrowing his knife and leaving it on the sill of one of the windows. He took notice as they quit work that every door in the lower part of the house was shut.

After supper the painter asked for his knife, as was expected, and when told where it had been left he set out for the house. He entered also by the back door. The knife was in the sitting room. As he crossed the kitchen, the sitting room door, which he saw was shut, was violently opened. The painter stopped in his tracks, believing at first that some tramp was in the house. After half a minute the door shut with a slam and the cellar door flew open. Then came the sounds which the other had heard, and as they died away the back door shut with a bang. The man, as he readily acknowledged, flew out of the house with his hair on end. Not being so fearful of ridicule, he returned to the other house, called his companion out, and related his adventure. When they came to compare notes they agreed that the house was haunted. There was no wind stirring to operate the doors in that manner, and if there had been, how could the noise on the stairs and the moans and sobs be explained? It was agreed to say nothing to Robinson or others, and this compact was held to. The work in hand was finished next day, and the men went

home. Robinson at the same time leaving for Ohio to bring on his family.

What occurred after the family reached the farm is gleaned directly from Robinson and his wife and, in the light of all circumstances, must be taken for the truth. The household goods were teamed out, and as they got there late in the afternoon, the family were invited to remain at their neighbor's over night. This was the same farmer with whom Robinson and the painters had stopped. After supper Robinson, his boy, 12 years old, and a son of the farmer, two years younger, went over to the house to unpack and unpack some of the goods, taking a couple of candles along. It was not yet dark when they reached the house, and the boys started out to make a tour of the place. They had been up stairs about five minutes when they came rushing down in great excitement, declaring that they had heard a woman crying. Robinson laughed at the idea, telling them to look more carefully and they would find a cat. The lady refused to leave the room in which he was at work, but he was busy and paid no particular heed to them.

It was midnight, and the evening was without a breath of air to move a leaf. Robinson had passed into the parlor with an armful of goods, and the boys stood by an open box in the kitchen, when the cellar door suddenly opened. They ran screaming into the parlor, and their terror was so manifest that Robinson was for a moment unnerved. He was sure that the cellar door had been shut for an hour, and when he walked out and found the door wide open, he was, to say the least, greatly astonished. It might be some one from the other house playing them a trick. He took a candle and went down cellar, but it was empty of any living thing. He finally concluded that the door had not been fully shut, and that some movement of the boys had opened it, and as nothing further occurred he worked for an hour, and went away laughing at the boys who begged him so closely.

During the next day the house was so far settled that the family occupied it after supper. Everybody being tired out by the day's work, they were off to bed at an early hour. There was a bedroom off the kitchen, and in this the boy slept. There was another off the sitting room, and this was occupied by the parents, while the daughter, a girl of 17, slept up stairs. Robinson saw to it personally that all the doors were locked. There was no lock on the cellar door, but he saw that it was shut. The two bedroom doors were left open, also the door between the sitting room and kitchen. Nothing whatever occurred to alarm any one until about 10 o'clock. The boy was fast asleep, Mrs. Robinson snoring, and Robinson was dozing off, when the daughter came running down stairs and cried out that she had heard the sounds of a woman moaning and sobbing. The father ridiculed it, but while he was speaking the sitting room door shut with a bang. He sprang out of bed to open it, followed by his wife, and as the three entered the kitchen the bumpety-bump began on the stairs and finished off with a blow and a stifled cry at the bottom. This cry awoke the boy from his deep sleep.

Robinson was an old soldier and a brave man, and he did not hesitate a moment to begin an investigation. He lighted a lamp and went down cellar, and then he made a trip up stairs, but he could not discover the slightest cause for the mysterious sounds, let alone the curious manner in which the door had operated. The rest of the family retired to bed, but he loaded his revolver and sat up all night, fully determined on solving the mystery. Nothing further occurred, however. When morning came he tried hard to convince himself that everything had come about from natural causes—a cat in the garret, rats in the cellar, a draught of air, or something of the sort. His family tried hard to agree with him, but they were so timid that none of them would go up stairs or down cellar alone.

After supper of the second night, Robinson made a careful inspection of the cellar. It was an ordinary farm-house cellar, lighted by two windows and contained nothing but an empty box and a few stone jars. He inspected the garret, and he found it entirely empty. He rounded the various walls, but there were no hiding places he could discover. No one went to bed. The cellar door was shut, the sitting-room door left open, and two lamps were left burning. At 9 o'clock Robinson went up stairs alone, determined to investigate the mysterious sounds, which seemed to start there. He sat for half an hour on in the dark, when the sobbing and moaning suddenly began. There could be no mistake. The ones were those of a woman, who seemed to be pleading and grieving. They had not continued above two minutes, and Robinson had not located them as coming from any particular spot, when he heard a door down stairs slam, and the wife and children screamed out in terror. He hastened down. The sitting-room door was wide open. The sounds on the stairs began and ended as usual, and Mrs. Robinson was so worked up that she fainted away.

The next day Robinson took his family to a country hotel a few miles away hired a sturdy young fellow to go back with him, and passed two nights in the house. On the first night the noise came at half past 8 o'clock, on the second night, until after 10. Robinson acknowledged that after the noises ceased on the second night, both left the house and slept in the barn. He packed up his goods and lived in Davenport for several months, or until he had a chance to dispose of the farm. It was his policy to keep the matter quiet, but, among the few who heard of the strange proceedings, were two men who one day accompanied him to the farm, and gave the cellar a careful looking over. In one corner was a spot where the earth had at some time been dug up, as if to bury some large object, but they dug down several feet without making any discovery. It was intended to remain in the house all night, but as darkness fell Robinson's companions weakened and all left the place. The farm was sold to a Swede, but before he was ready to move in, the house burned down one night, and nothing further was ever learned of the great mystery.—Ex.

Mr. Johann Strauss, the composer, is much discomfited by criticism on his change of creed, and frankly declares that he embraced Protestantism because the Catholic cantons forbade his marrying the third time, as he desired, and as Austrian law is similarly severe, he has been naturalized as a German citizen.

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VOL. XL.

CHICAGO, JUNE 19, 1886.

No. 17

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.**—The Rostrom.—An Unclerical and Untheological View of Religion.
- SECOND PAGE.**—The Rev. Heber Newton on the Labor Problem. Labor and its Evolution. Miss Clifton's Story of Imprisonment in a Low House. Plain Letters on Memorialism. Overhauling Christian Beliefs.
- THIRD PAGE.**—Woman and the Household. Materializations. The Faithful, Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.**—A St. Louis Preacher on Spiritualism. "The Small Phenomena of Spiritualism." The Church Congress at Cleveland. Teachings of Prominent Ministers Last Sunday. The Transmission of Vital Force. No Shadows—Why? The Modern Devil. General Items.
- FIFTH PAGE.**—A Prominent Letter from Miss E. Lord. Miscellaneous Advertisements.
- SIXTH PAGE.**—Somewhere. Longfellow's Philanthropy. The Spheres. Music as a Curative Agent. The Church Fair. The Wonders of Mesmerism. A Theosophist Explains. Carl Draper. An Innovation. A Hypnotic Phenomenon. Among Turkish Derwishes. Father Adam not a Dead Issue. The Punishment of Death. Letter from Thomas Harding. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.**—His Song His Own Death Song. Heartless Women. Spiritualism at New Haven. Ct. Miscellaneous Advertisements.
- EIGHTH PAGE.**—The Canadiana Picnic. Sturgis Annual Meeting. Notes from Onset. Miscellaneous Advertisements.

## THE ROSTROM.

An Unclerical and Untheological View of Religion.

An Address by B. F. Underwood before the Free Religious Association at Boston, May 22th.

(Reported for the Religio-Philosophical Journal.)

I am no theologian and represent no theological system or theory; but of religion I may properly speak, and what I shall offer upon this subject on this occasion, will be from a wholly unclerical and untheological point of view.

When men say that they "do not believe in religion," they mean that they do not believe in the truth of the doctrines nor in the wisdom and utility of the forms and ceremonies which make up the various religious systems. Religion, as a fact in the world, whatever be thought of it, does not possibly admit of doubt. When the question is propounded, "Has religion a scientific basis?" it is pertinent only if asked in regard to theories, rituals and practices of a religious character. If they are not mentioned, they are implied, and probably not absent from the mind of the questioner. We do not ask whether a fact—the existence of a star or a stone, for instance—has a scientific basis. Science is classified knowledge,—knowledge of many facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to reveal relations and principles which, viewed separately, these facts fail to disclose.

Religious beliefs and observances prevail all over the world, among civilized and uncivilized men. Time and labor are lavishly given to their support. In their defence, millions are ready to fight and to die. And thus it has been as far back as history and tradition reach. In one form or another, religion has persisted through all changes of human condition,—the migrations of races, the rise and decay of empires, and all those vast revolutions in the conceptions and habits of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passion, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which articulates in a breath the supreme sublimity and the most melancholy abasement of human nature, which carries imagination up to the heights of a heroism so pure and lofty that common lungs gasp for coarser air, and then plunges her into dungeons of superstition so foul with blood and filth that the choke damp of the coal mine seems innocuous by comparison, it is assuredly the word 'religion.'" An element of human activity and a factor in the evolutionary process so prominent as religion cannot, save by very unphilosophical and superficial minds, be ignored or treated as of slight significance.

The science of religion is just as properly a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenomena are related, and all the sciences are but portions of one science,—the science of the universe. Religions thought, emotion, and practice belong to the phenomena of human life, and must be included in the study of man. We must look to anthropology, and not to that pseudo-science called theology, for the solution of religious problems. Indeed, while theology has been loudly proclaiming its *a priori* speculations in regard to God, his nature, his purposes, and his plans, as absolute truths, so evident that they must not be questioned, so sacred that doubt of them implies moral depravity and excites divine wrath against the sacrilegious offend-

er, anthropology has been exposing the weakness of theological assumptions, the puerility of its threats, the primitiveness of its method of thought, and showing that its "absolute truths" are but speculative fancies, which, instead of having a scientific value, begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is astrology.

Let us now consider what is religion. By many, it is looked upon, as it was viewed by Miss Nesbit in *Dred*, "in the light of a ticket which, being purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission into heaven." Theodore Parker thus refers to the popular religion: "A man is a Christian, if he goes to church, pays his pew-tax, bows to the parson, and is as good as other people." And Emerson says, "Fashionable religion visits a man diplomatically three or four times,—when he is born, when he is married, when he falls sick, and when he dies,—and for the rest never interferes with him." These definitions do not aim seriously to define religion, but what the writers would probably regard as perversions of it, or religion with its essential element left out. Shelley defines religion as "man's perception of his relation to the principle of the universe." Coleridge says that it is the "union of the subjective and objective,"—the Me and the Not-me. Schelling says it is "the union of the finite and the infinite." Schleiermacher defines it as "immediate self-consciousness of the absolute dependence of all the finite upon the infinite."

In all religious systems, we find the recognition of a Power to which man sustains a relation of dependence, and a mental attitude corresponding with the conceptions prevailing; a feeling of dependence, accompanied by fear, wonder, reverence, adoration, and all those emotions arising from reflection upon the mysterious ongoings of nature and our relations thereto. That which is common to all religions, that which runs like a vertebral column through them all, that which is most fundamental, that which admits of neither denial nor doubt, is the recognition of mysterious power external to man and a sense of dependence upon it. Whether the power is one or many, whether it is good or evil, whether it is intelligent or unintelligent,—these are questions involved in theories respecting the universe and our relations to it; but deeper, more fundamental than these questions and the basis of them is the inextinguishable consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremonies, whatever uttered word, whatever unexpressed emotion, stands for this common element, is religion in its essential nature.

The feeling of our relation to the universe precedes all conceptions in regard to it. The conceptions are built up out of the feelings before they can give rise to the more complex emotions. More fundamental, therefore, than any religious theories or conceptions is that deep feeling of dependence, more like that of the infant's early sense of dependence upon its mother than even those higher, those more complex emotions which result from the contemplation of nature. In the process of mental evolution there has been continuity, the higher conditions having been evolved from lower ones. The complex religious nature of the enlightened man—If evolution be true—must have grown out of conditions in which none of its highest characteristics were present. And this fact gives rise to the difficulty of deciding as to the universal existence of religion among men. Sir John Lubbock says, "If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race." But, if this definition is adopted, Mr. Lubbock says, "We cannot longer regard religion as peculiar to man"; for he sees as much religion in "the feeling of a dog or a horse toward its master" as in some ceremonies which have been described as worship by travellers. If the highest races of men have come up through stages in which the lowest on earth now are,—many of them in a state of arrested development, of fixity,—who can doubt that our early ancestors were as destitute of all that is now commonly regarded as religion as are the Arafuras off the coast of New Guinea, or the tribe of Bechuanas, described by Moffat and Livingstone as destitute of religious beliefs and ceremonies? The fact that religion, even the highest, is rooted in the depths, and not simply upon the surface of consciousness, explains its permanence and persistence through all the mutations of human history, and the inability to restrain and direct it by moral considerations until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature. Reflective thought through countless generations, exciting a multitude of emotions and adding vastly to the wealth of man's emotional nature, has added to the complexity of the religious sentiment, infused into it elements derived from intellectual and moral education, so that in the enlightened mind it is not merely recognition of mystery, a sense of dependence, a feeling of relationship, but a consciousness in which, with the deep primary religious feelings, is intimately associated and interwoven much that seems to bear as little resemblance to its early beginnings as does the tree full grown, its branches bending with fruit, bear to the tiny seed from which it grew.

The aversion, so common among some of the older school of free thinkers, to the ex-

pression "man's religious nature,"—an aversion that had its origin in opposition to the old theological conception of religion as a supernatural revelation of endowment,—disappears when the subject is viewed in the light of modern science. If man did not possess a religious nature, he would not have religious beliefs and feelings, he would not have religious exercises and practices, just as, if man had not a combative and destructive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not depends upon whether his conduct accords with his higher or his lower nature.

Religion as a belief and the practice of devotional rites and ceremonies has been slowly acquired, with the development of reason and imagination, by man's contemplation of the power ever manifested to his senses, and which, invested with human qualities, the greatest known or conceivable, has aroused fear, wonder, awe, admiration, gratitude and reverence. And the results of these thoughts and emotions repeated through countless generations have become established in the race as religious tendencies. We are now familiar with the definition, "Instinct is inherited habit." It is not in fact the habit that is inherited, but an aptitude, a predisposition to do as the parent did. There are islands having species of animals and birds which, tame when first discovered by man, have acquired an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations, of the fear excited by man's power over them and his cruelty to them. They have inherited no knowledge of man, but an instinct which, when he is seen, excites dread and impels them to flee. Thus, that which is learned, whether from personal teachers or by contact with nature, repeated through centuries, may produce states of mind which, by heredity, appear in the descendants in the form of predispositions. We all come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure, including all those results of generations of experience which appear in us as aptitudes and intuitions.

Systems of religion are maintained, it is true, largely by organized effort, including a vast amount of scheming and craft; but, everywhere, they have the advantages of the accumulated results of ages of religious belief and devotion, organized in the race, making it easy for men to feel and think in religious matters, as in others, as their ancestors thought and felt in olden times.

Here, we have plainly a hint of the difficulty in opposing error and superstition not always sufficiently considered. He who assails the superstitions of his day encounters not only the living, but, in their stubborn opposition,—stubborn because of this fact,—the combined ignorance and bigotry, intolerance and perversity, of millions on millions who are dead, whose bodies are dust, but the effects of whose thoughts and deeds persist, with slowly diminishing influence, as the later and more enlightened ages neutralize by their teachings and influences the inheritances from earlier, from less civilized periods. Often, acquired beliefs and inherited tendencies are in conflict; and the results are inconsistency of conduct, discontent, instability, and various intellectual and moral anomalies. A good illustration of this is seen in the life of Carlyle, as recorded by Froude. A prominent religious paper, with the usual superficiality of such journals, quotes from Carlyle, "My life here these three years has been sore and stern, almost frightful," and ascribes the absence of joy in his whole life, by implication, if not directly, to his rejection of the religion of Jesus Christ. It fails to see that, among the causes that made this great life "sore and stern, almost frightful," the most powerful was that Christian theology, the sad effect of which on Scotch character is described by Buckle, and the influence of which (chiefly by inheritance, but partly by education) affected profoundly the entire life of Carlyle. He outgrew belief in it as a system, but he could not outgrow the effects of generations of ancestral belief and the mood induced thereby. It is doubtless true that his life would have been more harmonious and happy, could he have remained in that belief. Much that was anomalous, incongruous and discordant in his disposition was due to an intellectual development involving the extinction of this faith, and the persistence of traits and tendencies which through many generations had been largely formed and fostered by it, and which in his strong nature, severed from their source of renewal and in conflict with his positive convictions, made him continually at war with himself as well as in antagonism to others. We have all outgrown, intellectually, beliefs the inherited results of which still powerfully affect us, especially when our emotional nature is strongly excited. Asked whether he believed in ghosts, Madame de Staël replied, "No; but I am afraid of them." And so it is with all men, who, having outgrown superstitions, so far as their intellect is concerned, are yet more or less subject to them in times of illness, depression, or danger, when reason is impaired and the old tendencies assert themselves, much to the mortification of their possessors, when the unimpaired light of the understanding is no longer dimmed by the revived ignorance and fear of the past. Many who reject the popular theology are so much under its influence and so little appreciative of the thought and methods of men of science that declamation, dogmatism, and indiscriminate denunciation

with them are more popular than the careful reasonings and judicial fairness of the great men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another, class of views.

In this period of transition, many, outgrowing one form of superstition or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes, having renounced orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are attracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting into exceptionally intimate relation with the Infinite, in order to become an object of special interest to a large class in this "modern Athens." It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of its expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvellousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the Infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character—and, too, by many who have largely outgrown the old theological creeds as formal statements.

The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms; and the less reflective and enlightened the individual, and the less his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its results from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, instead of implying what is so extravagantly claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world with all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought.

Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an almost entire absence of religious emotion, as well as what is ordinarily regarded as religious belief. A knowledge of this fact led Bentham to say, "There is no pestilence in a state like zeal for religion independent of morality." Elsewhere, he broadly defines religion to be "the whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals"; and Matthew Arnold defines it in the well-known words, "morality touched by emotion." But these are definitions of religion as it is after it has become subordinated to the moral nature. And the same is true of the definition that "religion is the recognition of an ideal," and "religion is the effort of man to perfect himself." Socrates could say that the true philosophy of religion is an infinite search or approximation; but this is hardly true of the savage, in whom fear and a sense of dependence and desire to escape danger, like any wild beast, are the predominant religious characteristics.

Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate, or distorted condition. The Thugs, a religious sect of murderers, are very devout, do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder.

The most corrupt periods of history have been periods in which the religious feelings were the most active, and religious observances the most intently associated with public and private life. Writing of the Byzantine empire, Mr. Lecky says: "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically ap-

plied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous.... Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommsen, in his *History of Rome*, says that "the more lax any woman was, the more piously she worshipped Isis."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiten and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation."

"If a man has been in Mecca as a pilgrim," says an Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave the country where he lives."

It is said, that during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audiences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibited slavery and Protestantism, and once capped a high-piled climax by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the *Widow Bedott Papers*, by Miss Miriam Berry:

"Rev. Mr. Price: How does Mr. Shaw feel?"  
"Mrs. Shaw: I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! Oh! If that man only had faith, had saving faith, if Seraphine [her daughter] was only a Christian, my happiness would be complete."

"Mrs. Price: Y-e-s. I trust that you wrestle for them, without ceasing, at the Throne of Grace."

"Mrs. Shaw: I do, Mr. Price. I do so."  
"Mr. Price: And do you feel that, in case the Lord should see fit to disavow your petitions, and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?"  
"Mrs. Shaw: I feel that I could without a murmur."

"Mr. Price: Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

It is evident that the Free Religious Association has done well in using the expression "ethics and religion" in its constitution as amended for religion does not necessarily imply ethics.

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer, is to the point:

This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthazar Gerard may confess themselves to the priest, and take the sacrament of the body and blood of the Savior by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted beings are found again engaged in their objectionable courses. The plety—the religion—displayed is perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of men is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it.

When this statement is fully comprehended (Continued on Eighth Page.)



## The Rev. Heber Newton, on the Labor Problem.

The Rev. Heber Newton, rector of All Souls' Church, West Forty-eighth street, Sunday, May 30th, preached the third of his series of sermons upon "The Present Aspect of the Labor Problem" to a very large congregation. "Society's View of the Situation" was the topic. "Society's interests," he said, "are at stake in this contest waging between capital and labor. If I owned a house and rented two rooms out to different families, I should decidedly object to their quarrelling so savagely as to endanger my property. The immediate evils of the present disagreement between capital and labor are serious enough. It is checking production on every hand and arresting the natural revival of business which was due this spring. It is accumulating in the labor market an increasing body of unemployed or partially employed men, whose inability to demand continues to yet further depress the productive power of the country, while it leaves themselves in bitter want. A continuance of the present contest means a prolongment of the industrial depression, whose consequences will be far reaching and lamentable. Angry words pass readily into angrier blows, and the quarrel may end in a fight in which society's premises may easily be wrapped in flames. The lockout is answering the strike, the blacklist is replying to the boycott, manufacturing and trade associations are drawing up into line over against labor unions. We may be entering an era of social as well as physical cyclones.

## OUR EYES MUST NOT BE CLOSED.

"For the first time in the history of our country anarchy is being preached among us as a gospel. A saint like Elisee Reclus and an aristocrat like Prince Kropotkin are preaching this gospel with the fervor of enthusiasts. When such men preach this gospel it is any wonder that the ignorant and hungry are carried away by this dream of despair? Our civilization is spawning upon the earth creatures of whom Gideau was a type; men half lunatics and half knaves; low browed, cunning, morally defective; folly fanatics; the raw material for anarchists. Most has not gone about freely uttering his appeals, but has deliberately given to the public a fenshish book, which stoops to give lessons in the warfare of the savages. The best of all poisons," he says, "is the poison of the dead human body." Do not let us blind our eyes to the fact that just such moral monsters have been forgotten by society and then armed with the weapons of Titans. A widespread strike at any time may give the opportunity for which these monsters lie in wait. New York cannot surely have forgotten so soon the dreadful scenes of the draft riot! The country cannot surely have forgotten already how near it stood to the verge of a frightful chaos in 1877. When the camp followers of the hosts of labor are these demons of anarchy, we may well dread the scenes that will follow an economic conflict. Capital and labor alike are recruiting for the armies of anarchy. Hunger is always savage. The man who lifts his two fingers to order out hundreds of hands and leave them in idleness is enlisting followers of Most. The association of employers which wages war, not against the abuses of labor organizations, but against their existence, must hold itself in part responsible for the consequences that may follow.

"Back of embittered workmen, back of their monstrous camp following stands the great rabble of the criminal population of our cities. Let the arm of law be paralyzed for a few days, let travel be stopped and communication be cut off while mobs are in our streets, and who can venture to predict the scenes that may ensue? Society will survive such shocks though our streets run in blood. But the Republic may disappear, as again and again republics have thus disappeared. Society, therefore, must needs call on both sides of this conflict to pause before the lists are drawn, and contemplate the issues of a campaign.

## A HIGHER INDUSTRIAL ORDER.

"The essential fault of capital seems to me to be its failure to perceive that we are amid an economic and social revolution. It is indispensable to a republic that the mass of the people should be economically free and thus be loyal to the social order. For one I am thoroughly satisfied that society is moving forward to such a higher industrial order as the true economic fruition of our new political order.

"The essential fault of labor to-day seems to me to be its failure to recognize that this evolution of the higher economic and social order is to be brought about, not through cataclysms, but through a gradual, orderly, peaceful, natural development out of the present system. The roots of civilization are not to be cut in order to bring forth the flower. Legislation cannot wind up the old order at a given date and establish from and after a certain day the new and higher civilization. Force may be invoked, but force is more apt to wreck than to build, more potent to destroy than to create.

"The chief responsibility of the present state of things lies neither with capital, nor yet with labor. No one can carefully study the situation without recognizing that the trouble lies far below the surface on which men usually dwell. Plainly, certain constant factors are working to produce this uniform result in different lands under different political, social and economic conditions. A process of equalization is going on among all nations. Back of all other factors is the increasing taxation of rent. The profits of capital and the wages of labor are being increasingly depleted to pay tribute of rent, which rises on the gains of capital and labor alike. The human mind is turning its energies upon this problem and studying it from a hundred points of view.

## LET US HAVE PEACE.

"I propose next Sunday to indicate some of the directions in which we can help forward the solution of the riddle given to our age. There is one factor in the problem which we can set at work at once—feeling. To this I appeal to-day in the name of civilization's fairest flower—the greatest and most beneficent of earth's republics. Beautiful day, on which memory weaves fresh garlands for the tombs of the nation's saviors, and patriotism sings the glories of their heroic deeds! Do you dream that the day of heroic effort has gone by, that duty's voice is not again to speak to the nation in thunder tones, calling to new tasks of self-sacrifice? Shall we not learn the lesson of this beautiful day when North and South, so lately in deadly conflict, go forth together to the graves of the brave boys in blue and the brave boys in gray? Why should capital and labor wait for the end of a bitter strife to find that, after all, their interests are common? Why reach peace only through the miseries of an industrial war? Beneath the shadow of our great Grant's tomb, laden with the laurels of a grateful land, the nation which he saved lays her hand upon his angry children, whispering, 'Let us have peace!'

## LABOR AND ITS EVOLUTION.

To the Editor of the Religio-Philosophical Journal:

Many of the non-producing class are now suspiciously watching and instinctively antagonizing the present great labor movement now going on throughout our country. There are, however, some among them, especially in the church and among the Spirit-minded, who see and know that it is an immense spiritual wave or divine impulsion and demonstration in favor of "the rights of the many against the exactions of the few." From pre-historic ages, this spirit of liberty, equality and fraternity has ever been cheering and inspiring to heroic deeds and patient endurance, struggling, working, oppressed humanity—as often at the altars of Buddha in the distant past, as at those of the church in the distant past. The Spiritual movement of the last thirty-five years has contributed much more than the churches to the great labor uprising and organization. Of the latter, Mr. William H. Herndon, the life long law-partner and friend of President Lincoln, under date of May 26th, thus wisely writes to me:

"The great labor question—the question of this age—at least one of them, is upon us and imperiously demands a wise solution. The question is: Shall the laborer rise according to his intuitions? Nature's decree to a higher civilization than this present one—God helping him; or sink to the condition of a slave, for wealth to own and lash around the world? I know that he will rise and be free, but exactly how, when and where I cannot just now see. To fight this rise is to slap the inevitable in the face and say, 'Old fool, away!' You know the run and trend of his story and I shall not repeat it. The laborer feels a kind of inspiration and to those whisperings he lends his ear, and prays and acts in accordance to those inspirations. I am glad that you feel as I do on this and other questions. Your idea of corporate power—the oligarch system of doing every thing by corporations, which is damnable—is correct and well said. We must some how and at some time crush this power, or it will crush us. We may tax it to death possibly. At least we can 'scotch it'—stop its onward move. Yes, daylight is breaking on the average laborer, if not on all. They have found out the power of organization and how to use it. This is a glorious step—is it not? I hope your ideal of the laborer in the future will become and remain true. Forever, till the instinct of the soul will want to go up higher."

What is this "rise," and what of "the whisperings of the Infinite"? Let us see. The "rise" meant by Bro. Herndon is that of noble manhood and true womanhood,—to the attainment of which, every one ought to struggle and aspire. In the attainment of this, "the whisperings of the Infinite," not only impel us to avoid degradation and to resist injustice, but to seek marriage and home,—the endearing relations of father and mother, as well as those of a social and fraternal nature.

What are the prospects and opportunities of a realization of all this to the mass of workers in our great industrial hive? They are so dismal and forlorn that even youthful hope stands appalled in silent despair. It is conceded that the life of the mariner and the professional soldier is fatal to the purposes of home, marriage and parentage. Most of our industrial pursuits—agriculture excepted—now carried on under corporate and machine methods, as unfeeling, despotic and degrading as that of the Ocean, or of the battle field. All of these methods are devoid of kindness, sympathy and fraternal feeling as a book on political economy.

The tolling millions of men and women are beginning to feel and realize that they are the victims of an intricate and unjust system—a vast legal net-work; cunningly framed to confer special privileges upon the few at the sacrifice of the vast majority.

The complete and wide spread organizations of the workers which have been going on during the past decade, to one of which I belong, are certain indications that a vigorous, honest and patriotic attempt will be made in righting wrongs and restoring health to the body politic. These men and women, hearing the whisperings of the Infinite, are a God-believing and law-abiding people, and therefore they purpose to attain their ends and maintain human rights and liberty not by the bullet and by revolution but by reason, the ballot, and evolution.

They well understand that our Ship of State is finally plastered all over with corporate and office-holding barnacles, the parent one being the off-spring of the fertile and aristocratic-loving brain of Alexander Hamilton; that this barnacle has produced and fostered a brood of oligarchs as dangerous and undemocratic as the slaveocracy of the South thirty years ago. These working millions well know that for one hundred years this class system has been entrenching itself behind bulwarks of legislation of a complexity and magnitude which are appalling and often incomprehensible to our lawyers and judges. Fully realizing that they have had no hand in the formation of the oppressive system, but that it is the outcome of the customs and jurisprudence of many centuries as well as of the legislation, the invention and discoveries of this, they do not strike for any sudden or violent remedy. They, however, have heard "the whisperings of the Infinite" that "the voice of the people is the voice of God," and they have determined that in the near future, united and organized workers shall rule the human hive, as does the insect worker in the home of the honey-bee.

For many years they have heard the cry, tariff for revenue and protection; tariff for rail-road fares and freights; tariff for rates per cent for bond-holders, bankers and capitalists, for dividends on all manner of incorporated and privileged bodies; tariff for large fees for lawyers and doctors; for huge salaries for church and State office holders; in truth, a tariff for the protection, prosperity, and class exclusiveness of every thing and every body, except the honest, hard worked millions of toilers of our towns, villages and cities.

They have seen these tariff-protected classes ransacking Asia and Europe from the east coast of China to the Spanish peninsula, for laborers to bring into our country, to compete with the five million unskilled workmen and workwomen thrown into the labor market by our late war. All these matters are being discussed; and, and many others that are germane thereto in the local assemblies of the Knights of Labor, of those of the strangers and labor unions. It is from these that comes the agonizing wail that startles oligarchs and capitalists and makes them tremble for the safety of their system. The modern Hercules will ere long rise in his strength and cleanse and purify the Augean Stables; or in true workman language, tariffs for special privileges and protection of the few "must go" with the Mongolians. May 30th, 1886. C. O. POOLE.

## Miss Clifton's Story of Imprisonment in a Low Resort.

Warned Nightly by an Apparition.

Early on Saturday morning a young woman knocked at the door of William E. Neary's little room, 255 Jay street, Brooklyn, and asked if Mr. Neary was in. She was dressed in a loose, shabby black gown, and wore a dilapidated straw hat. The only covering on her feet consisted of two linen handkerchiefs that at one time had been white. Her face, once very handsome, was pale and worn, and the lack of color was the more marked because of the raven blackness of her hair. Her expression was intelligent. He was surprised to see a young woman at his door at an early hour, and answered her question by asking her what he could do for her.

"You are Mr. Neary? Thank God!" exclaimed the young woman. "I have come all the way from New York to find you, and have been waiting many weary months for this opportunity."

As the young woman looked faint and tired, Mr. Neary requested her to step inside and have some breakfast before she told her story. After the meal she told him the following story with many tears: "I am the daughter of a farmer in northern New York. My parents are respectable, and I therefore do not like to state the exact place of my home. My name is Matilda Clifton and I am 22 years old. I left my home in the latter part of last October to come to New York. I had read and heard so much about city life that I was tempted to leave home, although I had everything that an honest girl could ask for. I thought, of course, that I would quickly obtain some light employment, and would then have a pleasant time. When I reached New York I wandered down the Bowery until I reached Roosevelt street. I saw a young woman go into the Vermont House at 4 Roosevelt street, and being tired and in search of shelter, I followed her in. A man inside, who was very polite asked me what I wanted. I told him I had come down from the country in search of work. He immediately became very attentive, and told me that he owned the hotel and was in need of a smart waiter girl. He asked me a few questions and then agreed to hire me. That was on November 1st. At first I was treated very politely. I had next to nothing to do. In the evening there was always a concert, and though the bright red dresses of the women and their slangy talk frightened me, yet I supposed that that was simply the city way of doing things. By the second night I was undeceived. From that time on it grew worse and worse. I went to the man who had hired me and asked him to pay me my salary, so that I could leave. He only laughed at me. 'I started up stairs to get my dress and go anyhow, but I could not find the clothes that I had had when I first went to the place. I had only the scant, bright scarlet dress that all the women wore in the concert saloon.'

"It was cut so low in the neck and was so short in the skirt that even if the color had not been so bright I could not have gone on the street in it. Besides, they kept a watch on me. There was really no chance for escape. I had to learn to dance in tight, and I was kept up until four and five o'clock every morning, dancing and entertaining customers. The men gave me money, but I had to pay it all over to the owner, whose name was Blohm, and I was still continually in his debt for the hire of the clothes I wore and my board. I cannot say how miserable I was. I had to drink whiskey to keep myself from sinking altogether. This thing continued until eight weeks ago, when something happened which made me decide to leave the place at all hazards. I had been dancing until five o'clock, and had finally crawled into bed with another woman. There were two beds in the room, and generally late in the morning the beds were occupied by four of us women. I was about dozing off when I heard a voice calling, 'Matilda.' I started up, and only a short distance from me stood the figure of my grandfather, who is dead and buried. I was so frightened that I could hardly breathe.

"Matilda, I heard him say, 'the life you are leading will bring you straight to hell. Take my advice and leave it at once.'

"Then he disappeared. I asked the other girls whether they had not seen him, and they laughed at me, and said I had the 'snakes.' Every morning after that, as soon as I went to bed, my grandfather appeared and warned me in the same way. I could get no sleep at all, and from a plump and hearty girl, I became worn to what you see now.

"The other women in the place were hopeless of getting away and gave in to their lot, but I was half crazy to get away. I finally enlisted the sympathies of one of the women, and she promised to try and get me a dress which I could wear on the street. She was two weeks in getting it, but last Friday she procured this old dress from a friend. She could not get any shoes, and as I did not dare wear the bright slippers of the concert room in the street I wrapped these handkerchiefs around my feet. At four o'clock on Saturday morning, after I was through in the concert room, I slipped unnoticed out of the back door. Then I ran as fast as I could, but being tired out with dancing and having no shoes, I did not get along very fast. The woman who had given me my dress had told me that if I could get to Brooklyn and see Mr. Neary I would be all right. I had gone only a short distance when I found that I was followed by several men from the house. Fortunately I met a policeman, who pointed out the men to me, and asked me why they were following me. I told him my story and he took me to the end of his beat and told me how to get to Brooklyn. He also gave me five cents, for I did not have a cent to pay for my fare across the bridge. The men following me turned back when they saw me talking to the policeman. I found my way over the bridge and to Bishop Loughlin's on Jay street. A priest there told me where to find you. And now I beg of you put me somewhere where I will be safe and where I can repent of my wickedness."

The earnest, straightforward manner of the young woman, her tears and her self-reproaches made a favorable impression upon Mr. Neary, and after asking her some questions he became convinced that she was telling him the truth. He took her to the Butler Street Police Court and informed Justice Massey of her story. The Justice questioned her and learned that she was a Catholic. He then committed her to the House of the Good Shepherd in East New York. Mr. Neary took her there, and when she had entered the place she burst into tears and expressed her thankfulness at having reached a place of safety at last. She said that although her confinement was for six months only, she would join the Sisters of St. Magdalene and spend the remainder of her life in the institution.

Mr. Neary said last night that in all his experience he had never met so sad a case.—New York Sun.

## PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

Many sensitive persons will tell you, when making passes, that they can distinctly see a luminous aura passing from the fingers of the operator; and, further, if you find a person asleep; and, better still, a child who cannot be suspected of collusion, make passes from the head down the whole body and off at the feet for ten or fifteen minutes; then point your fingers at the elbow, ankle, knee, or any part of the body, and you will soon observe muscular twitches in the part pointed at, not withstanding the many thicknesses of bedclothes that may intervene. This fact, with many others equally striking that will crop up during your experiments, tend I think, to prove to your own satisfaction what I am most anxious you should have no doubt upon. Never mind the doctors; leave them to mystify, while you seek to simplify. Let them theorize while you apply the simple remedies nature has provided to your hand, whether external or internal, always remembering that the simpler the means employed the more natural, and consequently the more effective.

Let your efforts ever tend to the establishment of an equilibrium of Nature's forces, whatever the means employed, that they may abound in the system; and when the nerve-centers are free from congestion, the heart will beat light, quick, and full, sending the warm-rich blood to every part of the body; then there is no longer weariness, pain or ache. The wonderful mechanism of man works with smoothness, regularity and ease. A perfect equilibrium of the vital forces will render the fortunate possessor proof against outward causes of diseases, and he may pass through all ordinary epidemics with impunity. Exertion under these conditions is a pleasure, and life enjoyable; but disease means want of this vitality or nerve-aura, either throughout the whole system or locally, and consequently a want of vitality in such parts of the nerve-centers as superintend or supply force to the part affected. Should there be congestion in that part of the spine that governs and regulates the heart, the consequence must be weakened action of that organ. Should the nerve-power be deficient in any part of the spinal column, then every organ or blood vessel governed thereby becomes relaxed, the circulation is impeded, and without increased vital power to remove the obstructions, such parts will remain congested, become the seat of pain, and the cause of distress to other parts. Pain, nature's cry for relief, follows, and, if not promptly responded to, slowly but surely becomes chronic congestion of those nerve-centers and focal parts, which nature, unaided, is unable to throw off.

The vital powers being then too weak to overcome those congested accumulations and obstructions, does it not clearly follow that although the name of disease is legion, according to the locality and predisposing causes, the chief remedies are only those that will assist nature to perform her functions naturally, by natural means? Those remedies abound within us and around us on every side, and are at the service of ever healthy and intelligent man and woman, and with but little seeking will easily be found and understood. And applied with heart-felt sympathy will soon unfold phenomena that will not only convince the most skeptical of those powers but will wonderfully reduce the sufferings of humanity, and will prove the truth of my former assertion, that their source is the fountain of life, and that also it has the approval of those invisible intelligences who are ever watching for opportunities to minister to our wants, by assisting us in applying this atmosphere of heaven to our failing energies.

This interference on the part of intelligences outside ourselves is no new thing, but has been inseparably allied with this power from all time, notwithstanding the jeers, vulgar abuse, scientific arguments, and the pooh-poohs of obstructionists, and inconsistent Christians, whose dogmas and creeds are their only conception of God's laws. This fact is not only believed but thoroughly realized by thousands whom those blind egotists condemn unheard, either as enthusiasts or men who know but little; but, however little they do know they know thoroughly well, they grasp the reality much more surely than those who are led by faith or rather by the teachings of fallible, interested men, who place their hopes of eternal life upon beliefs which run dead against each other, and wholly ignore the teachings of nature, science and common sense; who are so blinded by prejudices, that they condemn all who differ from them, even one another to eternal torments.

Diding, a short time ago, with a certain vicar of the English Church, I was led to relate some of my experiences rather freely and thoroughly; realizing the truth of what I related, I gave them without reserve. After listening for some time, that learned spiritual luminary remarked: "Well, Mr. Younger, my first impressions of you in the early part of our conversation was that you were a man of some intelligence, but I have come to the conclusion, since the relation of those experiences, that you are just ripe for a lunatic asylum." Of course I had my reply, but those jeers may tend to dishearten those who are not thoroughly sure of the truth, efficacy and many virtues vested in this science; and if not sustained by a thorough realization of their glorious invisible surroundings and the responsibility of this gift this power entails upon us, their ardor may soon be damped or altogether extinguished. Hence the necessity of becoming thoroughly grounded in the truth of this science, also its close affinity with the Spirit-world.

It has been frequently asserted, even by intelligent and to all appearances impartial observers, that the so-called cures effected by this science are not permanent, and many cases are recorded in proof, that diseases relieved, after a time have returned; but I make bold to assert that such cases fall because the local parts were treated only, without paying the requisite attention to the seat of the disease in the brain or spine. You may soon remove a disease from any part of the body, but if you leave that part of the spine congested that governs the diseased part, it will be like pinching the tops of the weeds in your garden, while you leave the roots to send out a stronger growth. In deep-seated chronic cases it may often be necessary to closely examine the spine for those white unhealthy patches, and when found treat them in the same manner. For example, if the liver, lungs, arms, or any of the upper parts of the body are diseased, white, scaly patches will be found somewhere in the upper part of the spine; if the legs or lower members are affected, then the lower part of the spine will present a similar appearance, and those patches must be removed

at all cost to effect a permanent cure. Attention to the local parts is of much less consequence than the setting up of a healthy action in the nerve-centers, and an abundant supply of force to the diseased parts. The removal of these diseased parts may be effected in several ways, viz., by rubbing the spine with an oil that I have found invaluable, not only for the spine, but for chronic rheumatism, enlarged joints, &c. To every ounce of good neatfoot oil, add one grain of chemically-pure phosphorus dissolved in a water bath; or take of southernwood, wormwood, and thyme, cut small, equal parts. Put them in an earthen jar, and cover them with good neatfoot oil. Let it stand on a warm hob, but not allowed to boil, for three days and nights. Press all the oil from the herbs, and put another charge of herbs into the jar, putting back the oil. This do three or four times, four times, thoroughly pressing the oil from the herbs after every operation; and keep for use well magnetized. Another lotion of equal value is made by substituting vinegar for oil.

In order to charge the nerve-centers it will often be found sufficient to make passes from the top of the head down the back, and off at the hips, sometimes passing off at the shoulders down the arms. No hard and fast line can be drawn here; but as the operator becomes sensitive by practice, and other necessary modes of development, he will at once feel and be guided by a power that the outside world knows nothing of; the more he gives himself up to this influence the greater his success. He will feel when he touches the ailing spot, and he often will be compelled to let his hand remain until the vital aura has done its work by permeating the part affected. Patients will often tell you they feel the magnetism flowing down its natural channels to the place diseased, when the hand is simply laid on the spine; coursing along the nerves at an unusual rate, removing all obstructions from its path. Pay every attention to the sensitive patient's feelings and directions, as they are often influenced by higher and good intelligences; but if you have reason to doubt their surroundings after testing them thoroughly, don't scruple to reason with them, and, if necessary, sternly drive them out. This we have to do on many occasions. This you can do by a determined effort of will, accompanied by active passes in their direction; but great discrimination is necessary, and much charity and forbearance should be shown to those unhappy beings, ever having in our minds, that although Paul wrote, "Try the spirits if they be of God," yet a greater teacher than he says, "Judge not lest ye be judged." Clairvoyants have often seen them writhe under this ordeal, undergoing the most frightful contortions. A case recently came under my treatment, and may serve to illustrate this, but it is of such importance, that to secure the necessary space, the statement of it must be deferred till next week.—D. YOUNGER, in Medium and Daybreak.

## Overhauling Christian Beliefs.

One of the many significant "signs of the times," in the religious world—all pointing to great changes towards greater freedom of individual thought and opinion—is shown in the "Church Congress," in session this year at Cleveland. The main topic for discussion was the question of "The Necessity for a Re-statement of Christian Beliefs."

The statement of the question itself, is a confession of the error and instability of the existing "body of doctrine," in what are called the orthodox churches. The truth is that the old Calvinistic theology, with its dark and horrible dogmas, is a libel on God and an outrage on humanity. It has been propped up and nursed with jealous care, but is visibly tumbling—going by the board—in the wider light of the present day. The leaders in the Church Congress only express what nearly all reflecting people see and say, when they declare, unreservedly as they do, that the time pressingly demands a general overhauling of what are called orthodox doctrines, and their readjustment in better conformity to the dictates of common sense, and the evolutions of science and modern progress.

The Rev. Dr. Daniel Curry, of New York, the well known leading Methodist editor and preacher, squarely declares that he calls "the historical creeds"—the Old Testament Declarations—"are all materialistic"—grossly materialistic, if not barbaric. "In forms, language and manifest conceptions respecting the future life." These conceptions of God and of human duty and destiny, may have been all that could be expected in such an age, of the people that were more directly concerned or addressed; but as Dr. Curry frankly says: "the once popular notions respecting the resurrection of the dead, and the character of the life everlasting, which those creeds manifestly teach, have ceased to command the assent of the great body of intelligent believers." The grossly materialistic character of the "resurrection" doctrine, as taught in the churches and at funerals, is not, it seems, accepted by Dr. Curry, or by the great body of intelligent believers. St. Paul was right in seeing that the spirit, the real man, ascends, and forever quits the perishing earthly body, at the stage called death, when he declares that there is a spiritual body; and the Bible, rightly understood, is filled with the evidences of the same great reality. Dr. Curry declares that the notions about the "second advent," and the expected reign of Christ on earth, in the former human form, are grossly materialistic and unfounded in truth. The ablest Christian scholars," he says, "agree that our eschatology needs to be restored"—to the grandly simple actual teachings of Christ; but these have seemingly become so inextricably mixed with errors, interpolated, for church purposes, in old days, that he feels disheartened at the job. "Who," he despairingly exclaims, "shall undertake the work? And what shall be the form and contents of the reconstructed faith of the church?"

A solution of this problem may be nearer than the Rev. Dr. thinks. The work of progressive change moves rapidly in these days, and it is ever the unexpected which happens.

Dr. Parker of the Hartford South Church, followed Dr. Curry, taking a similar view. He feels that orthodox teachers are to-day compelled to preach, like Paul, with "fetter on the wrist"—and he protests against it.

It is every true leader's privilege, as well as duty, to break such fetters.—Hartford, Ct., Daily News.

Edmunds' Anti-Polygamy bill has been placed on the House calendar.

Horsford's Acid Phosphate, FOR WOMEN AND CHILDREN.

Dr. JOH. HOLT, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."







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CHICAGO, ILL., Saturday, June 19, 1886.

## A St. Louis Preacher on Spiritualism.

We judge that the convention of Spiritualists at Louisville did one good, doubtless more. It stirred up the watchmen on the towers of Zion. One of these, posted high amidst that wicked city of St. Louis, has preached a sermon. Rev. Calvin S. Blackwell, of the Central Christian Church, spoke Sunday evening, April 5th, to a large audience, and the *Republican* gives a column report of his discourse. Modern Spiritualism, he calls a reaction from modern materialism and human credulism. His opening glance at Emerson, Parker and Margaret Fuller shows but a superficial knowledge of these great teachers of transcendentalism, which he holds as opening the way for Spiritualism. He says:

So when at the door of Mr. Fox, at Hydeville, N. Y., March 1845, a great racket was raised every night and Mr. Fox asked "are you a spirit?" and two knocks answered in the affirmative; and when he asked "are you an injured spirit?" and two more knocks answered "yes," it prepared the way for a young lady in the same house the next night to feel the impression of a man's hand on her brow—it was naturally in order to discover that years before a peddler had been murdered for his money in that very house and that his spirit had returned to collect either his money or his bones. "Spirits of the dead are communicating with the living by knocking," flew everywhere, and the many minds in a state of spiritual unrest hailed the news as a consummation long and devoutly wished. The cornfields were not more quickly fired by the brands fastened by Samson to the four walls, than was the whole country set ablaze by the Foxes from Northern New York. Tables tipped, chairs walked, brooms flew in the air, doors opened; indeed, all the dead seemed to have returned to earth to go into the furniture business. All grades of mind and culture became affected with the "new religion."

Here we see the same hasty inaccuracy as to facts, possibly in part the fault of an imperfect report. Soon we come to a jumble of statements purporting to be from "some of the best men in spiritualistic circles twenty years ago," from whom he gives their criticisms of errors, but not their commendations of great truths. Among others he quotes that brilliant but notoriously unreliable man, Dr. B. P. Randolph, as "of long and honorable standing among Spiritualists." Some of his other witnesses are of the same sort, and the extracts are garbled and unfair. Of our own position he says:

Let us hear them on the great question of right and wrong. *Religio-Philosophical Journal*: "To us (Spiritualists) there is no evil; God and evil are convertible terms. Do we answer the question of our earthly life by obedience to all the impulses of our earthy being? Most certainly we do."

Possibly some correspondent might have written these words, and the liberty of discussion might have given them place in our columns years ago; we shall not look over old files to see. But to give the idea or impression that the JOURNAL has ever advocated, or upheld such mental and moral confusion, is a base falsehood without even the merit of bold frankness.

The growth of the movement he admits: Yet in face of all this, Spiritualism makes its million converts every year. The prophecy of the apostle is surely fulfilled: "In latter times many shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1. "These thousands of the most refined and lovable people on earth draw their spiritual life from it. True, these are of those who hold firmly to the highest forms of spirituality in the Bible and Christian teachings."

He sees the power of its coming and is getting in shape to welcome it, as follows:

During the past twenty years Spiritualism has entered the Southern States and taken deep root. Not because it found that people, as it did the people of New England forty years ago, practical infidels, for the people of the South are Bible-loving and Christ-believing people. But the Southern people have always been practical Spiritualists without knowing it. They have had an abiding faith in ghosts—disembodied spirits returning to earth. Upon this deeply rooted tree of "ghostism" in the South, Spiritualism has been grafted since the war. But the Southern Spiritualism does not break with the church and social institutions of the South as the fanatic brother of the North. Thousands of the best members of the churches of the South are devout believers in Spiritualism. This fact alone has been a blessing to Spiritualism, because it furnishes a conservative balance wheel for the system. During the past ten years, since the Southern wing of this motley army has grown to be a power, much of the fanaticism which had previously characterized the platform and press utterances of Spiritualism has disappeared.

In the beginning of any new movement like this the most cultivated ones rush to the front with crude

notions, and misrepresent the better elements of the body. In my own church (Christian), it will take fifty years to convert the ignorant masses made for me who did not understand themselves forty years ago, and who taught only the half truths of the Bible for the whole truth of all the Bible, and nothing but the Bible. Hence I take Spiritualism in the concrete, as embodied in the lives and characters of the best men and women whom I know to be devout believers in it; and doing this, I say there must be something in it, thing not spoken and said in the words and lives of these would-be teachers of Spiritualism who push themselves to the front to "Hallelujah, spit upon Christ and scorn the deities of society in the name of Spiritualism."

When this new wine throws off its untrue and impure, and settles down into new bottles, there will be much to thank God for. But it must remember there was never one on earth, but the Christ, who could cast out the evil spirits. Even his disciples tried it and failed. "This kind goeth not out, save after much fasting and prayer—Oh ye of little faith!" If Spiritualism is saved from its worst enemies, those in its own ranks, it must not deny the Christ of God; who was but the incarnation of the Holy Spirit in human form—the medium to communicate between the lowliest creature and the loftiest creator.

Strong criticisms, if fair, we covet rather than shun, but the grave fault of this preacher is that he has ignored the noble aspects of Spiritualism,—its reverence, its aspiration, its faith in great truths, its sacred joy when the Gates Ajar give gleams of the life above,—and has put to the front the wildest crudities and moral absurdities of some of its foolish advocates. Let us turn about and judge the church and clergy in like way, and a miserable lot they will be!

Rev. B. and his like will reckon poorly if they expect to make Spiritualism a help and ally of the miraculous Christ and the vicarious atonement, for "the man Christ Jesus, shall increase as these decrease."

## "The Small Phenomena of Spiritualism."

Under this heading the *Springfield Republican* has a just and sensible word, and frankly criticises one of the most reckless and audacious of its opponents. M. J. Conway has done good work in certain ways; he is a brilliant writer, sometimes more dazzling than reliable, a man of unwearied industry and of strong and distorting prejudices. He preached in London for some years to two congregations five miles apart in that great city, giving to each the same sermon or lecture on the same day. For a time he was Unitarian, then Free Religious, with a strong bearing toward agnosticism. His creed of doubt or disbelief would be long, his statement of spiritual truth that he believes or feels that he knows, would be short. That style of men are infected often by a stilted pride of science, falsely so-called, and affect to look down on Spiritualism with quiet pity or spiteful contempt—the latter being Conway's mood. So he goes on preparing material of impudent misstatement (one we believe assailing the character of Alfred R. Wallace), which will help to make him and his like ridiculous in the near future. The *Republican* says:

One ought to be fair, even to a belief he deprecates, and M. J. Conway should not say that investigators of spiritual phenomena "never try whether writing can be produced inside two inches of a closed and locked looking-glass, with only a bit of pencil and green tincture." That has been done repeatedly with slate-writing mediums. An unbeliever person has produced his own slates, not merely hinged and locked but actually screwed together, has placed them on a table in his own house, at some distance from the medium, has set holding both the medium's hands beneath his own, and it seemed, the writing going on beneath the slates; has taken away the slates unopened and removed the screws in the absence of the medium to find words characteristic of one whom he knew to be dead. He did not believe that the spirit of the departed wrote the message, he had no belief as to the nature of the fact, but that it was a fact he did not doubt. We do not allude to any special case in this, but in many cases. And so when Conway says they never try table-rapping when paper is pasted around the table from top to foot. But tables have been moved when previously fastened by strips of webbing nailed to both table and floor, the movement sometimes tearing out the webbing, sometimes extruding the nails. It is wasting time to deny the mere facts of what is called Spiritualism, or to explain them all as mere jugglery. We have seen some of these jugglers—"exposés" as they are called in a few things like the Davenport cabinet feats, they were lame, quite inadequate to the requirements. And nobody has ever yet shown how the simple "rap" is produced.

Only last week, while on the way home from Boston, we witnessed table movements in a private house at Detroit which would have dumfounded even such a hypercritical skeptic as Conway. In this instance an extra heavy dining table around which were seated ten men and women, with hands resting lightly thereon, was lifted from the floor repeatedly and rapidly in response to unspoken questions. The replies in every instance were correct. The action of this table in expressing joy, sorrow, tenderness and diffidence was surprising; and this peculiarity has been witnessed and carefully noted by men superior to Conway in critical powers of observation and scientific attainments. We do not know that the spirits purporting to manifest through this table were present; but that there was no trickery on the part of the gentlemen and ladies present, is certain.

Conway in his old age seems to have returned from his extended wanderings in a cynical and somewhat worn out mental condition. Never sound nor sweet, he has worked out his mine, and the output hereafter will scarcely command attention.

## The Church Congress at Cleveland.

The last week in May this large body of clerical and lay delegates from different churches, including, we believe, a few of the liberal denominations as well as those held as evangelical, met at Cleveland to discuss leading religious topics. The congress has no legislative power, but is simply a meeting of men of various sects to look at vital matters in the light of our day—to discuss and compare views. On the 26th of May, Rev. Dr. Curry, Methodist, spoke on "The present necessity for a re-statement of Christian beliefs"—that is on the revision of creeds which they see are not fit for the life and light of our time. Others followed his address, and at night an audience of 3,500 people listened to a discourse by Rev. Dr. Wayland Hoyt of Philadel-

phia, on "The workingman's distrust of the church; its causes and remedies," and John Jarrett, of Pittsburgh, and Henry George followed in keen criticism of the churches in their relation to labor.

This taking up of practical and pressing questions, and the freedom of discussion given are good and wise. We extract from Dr. Curry as follows:

It is manifest that the present age is a time of changes in the forms of Christian thought and of modifications of doctrinal conceptions. The formulas of doctrine which have come down to us from the past, although so precious to those by whom they were once cherished, no longer satisfactorily express the theological conceptions of the best minds of Christendom. Although it has become fashionable to certain circles to speak lightly of theology and to prefer the sentimental and the practical in religion to the speculative and intellectual, it is still certain that Christianity as manifested in its human subjects must be, first of all, a system of truths to be accepted respecting God, purposes toward men, and his methods for working out his designs in and among them.

## Teachings of Prominent Ministers on Last Sunday.

At Central Music Hall Prof. Swing said that his own congregation was interested in the present conflict going on in the Unitarian Church, precipitated by the too liberal anti-creed party in that church, a brief sketch of the development of which he drew, saying that their ideas had grown until a Unitarian clergyman of their school would deem it a sort of intellectual servitude to mention Christ or maintain a firm belief in a future life. They had come to think that Unitarianism needed to be nothing more than an ethical organization—its demands being "freedom, fellowship and character." In the West the more liberal ideas prevailed, and they seemed to think that it was enough to cultivate the kingdom of man instead of the kingdom of God.

Dr. Lorimer spoke as follows to graduating class of the University of Chicago: "We have become worshippers of the sentimental of sweetness and sweet things. We are today without moral vertebrae. We care more for liberty than for anything else. We should teach our youth that liberty is all right in its way, but it is nothing without justice. That school is a failure that does not grind in the principles of justice above love of liberty or anything else. We have gone so far that we have lost the conceptions of our fathers."

Rev. Thomas E. Parry preached at the Jefferson Park Presbyterian Church. He was intensely orthodox, and didn't manifest any of the progressive spirit of this age. He said: "At the battle of Antietam Gen. McClellan had an opportunity of achieving a decisive victory. He waited for a still better opportunity, and Gen. Lee, taking advantage of the delay, withdrew his army from the field under cover of the night. That moment was the downfall of McClellan. If we lost our opportunities in this world we lost a life of joy eternal in the next."

Last Sunday was children's day at the Western Avenue Methodist Episcopal church. In the morning Rev. W. H. Burns delivered a discourse, beautiful in some respects to the children, his subject being "The Child Grew." His text was Luke II., 40. In the choir Mrs. Burns had thirty children who sang in the chorus. At the conclusion of the morning services the pastor baptized five children. A little water is still a very important item in connection with the exercises of the Methodist Episcopal church.

The exercises at the Sinai Jewish temple in connection with the confirmation of a class of twelve boys and eight young misses attracted great attention. Rabbi Hersch said: "The instructions of old, while telling with which foot to get out of bed and what to eat, was much better than some of the types of religion of the present day, which attempted to explain the attributes of God and spoke of him as a spirit omnipotent and left the student less wise than when he came. Judaism stood for righteousness, and therefore what the children had to learn was what righteousness consisted of. The children of orthodox Christianity were the ones who were swayed to-day by the empty-headed ingenuities. They were taught the world was only six thousand years old, that man had fallen, and that Christ had come to save man, and then they went to high school to learn the world was millions of years old, that man had not fallen, but was continually advancing, and so, with these glaring inconsistencies staring them in the face, they fell away from the Bible and from religious teachings."

## The Transmission of Vital Force.

The following case, reported in the daily papers, illustrates the healing powers of vital force or magnetism, when transmitted from a circle of friends to one who is sick. It appears that at Tolono, Ill., Miss Jessie Crawford rejoices in what appears to be a "miraculous" deliverance from death. She is twenty-two years old, and the daughter of the Rev. and Mrs. David Crawford, who are among the wealthiest residents of Champaign County. Two years ago Miss Crawford graduated from the Methodist Episcopal College at Fort Wayne, Ind., and returned home sick. Her illness assumed a dangerous character, but failed to conquer her splendid constitution, and for two long and weary years she fought off the grim monster. There appeared to be absolutely no hope for her recovery. So emaciated did she become that she resembled more a skeleton than a live person. Every week of the two years it looked as if she could not survive the next. Wealth provided every comfort and luxury; loving friends rendered every service in their power. But careful nursing and the most eminent medical skill failed to rally the patient or to inspire any

hope of recovery. In this extremity the white-haired father decided to put to a severe and practical test the faith which in his younger days he had proclaimed from the pulpit, and which since had been his comfort and consolation. He called in the good Christian people of the neighborhood and told them that if ever prayers were needed they were then. They prayed—the father, and the mother, and the friends, forming what might be called a "healing circle." Prayers more earnest than those which ascended from the Crawford dwelling were seldom uttered from human souls. In the midst of their supplications Miss Jessie arose from the bed, which for two years she had not left alone, and stated that she was well. The fever which had consumed her body and almost blotted out her very life was gone. The awful pains which so long had refused to give her rest no longer racked the wasted frame. The disease was utterly banished in an instant.

To say this wonderful cure has excited a very widespread interest expresses it but mildly. The prominence of the family, their undoubted intelligence, and the high position which they occupy in church and society, together with the entire hopelessness of any relief from human agencies, make the case appear all the more wonderful. Miss Crawford appeared with the family at church last Sunday morning, a mere shadow of her former self, but she declares that she is well and believes that her cure is permanent.

## No Shadows—Why?

Whenever a Boston reader propounds a question, the JOURNAL feels under special obligations to answer it promptly, frankly, and correctly if possible. Not that the JOURNAL loves Boston people more than others. No, indeed! the JOURNAL's humanitarian interest is cosmopolitan and universal, and evinces itself most strikingly where and when most needed. Hence, though ready for the press, it stops to answer an anxious inquirer who writes from the Hub.

It seems that among the large lot of spiritualistic flummery on exhibition in that town for the past forty years—more or less—is one especially active specimen in the person of an eye-glassed, gaseous manikin known as John Shadows or Shallows, or something that sounds kind of thin and hollow. Let the weather be what it may, manikin Shallows is said never to have allowed a day to pass in all these long years without calling on his friend Colby at the *Banner* office. Emaculated wit and attenuated humor have been unceasingly poured out by the manikin for his lonely bachelor friend. It is rumored that under these continuous shadows of intellectual cloudiness, Bro. Colby has so mellowed down at times as to write love sonnets. Alas, for brotherly love! In an evil hour the shadow of a sandy-haired adventurer fell athwart the manikin's eyeglasses. Widow (grass?) Fairchild having successfully beaten her way from the Pacific to the Hub, opened out a first-class materialization shop. The two dear little Joe-tokens left behind by the departed Fairchild were drilled—so the story goes—to personate spirits. Shallows was given free tickets and flattering smiles. Result: Shallows, though but a manikin, has gullet enough to swallow the "spirits," boys and all. He strives to convince the *Banner* folks that they, too, can swallow the show, but for once he fails. His failure produces a coolness, as it were, between himself and Bro. Colby. Whereupon Shallows issues a printed circular and floods the Spiritualist public with it. Among other humorous (?) sentences in this document occurs this: "My 'shadow' has not been allowed to fall on the *Banner of Light* for some months but that is not my fault." The JOURNAL's correspondent sends a copy of the circular with the above sentence marked, and asks, "Why?" The JOURNAL don't care to say more and refers its correspondent to its esteemed contemporary for full particulars.

## The Modern Devil.

In a recent sermon in a fashionable New York Methodist church Rev. Dr. Milburn, the blind chaplain of the house, created quite a sensation by the description which he gave of the devil. He said the old pictures of a personage with horns and tall and horns and pitchfork was simply the wild medieval picture of a barbarous imagination. "Such a devil does not exist to-day," said the Doctor, "and he could do no harm if he did. The devil of to-day is a polished, traveled, gentlemanly-appearing individual. He has been in London, and Paris, and New York, and Washington, and San Francisco. He knows all about the grand sights, and is well posted on the gossip and news of the day. He moves in the best society and is much admired here. He dresses in faultless style. His cold, gray eyes look steadily at you and fascinates you, perhaps. He has thin, delicate lips and fine nostrils that are easily curved in scorn. One great feature of the modern devil is that he never becomes enthusiastic over anything. You may show him the most beautiful sunset or natural views, the most rare and valuable painting or piece of statuary, and with his cold, gray eyes he will look steadily at it and make some disparaging remark. You can not point out a man or a woman that he will not disparage. He is a cynic, a Mephistopheles. He enters your drawing-rooms and your churches. He causes trouble and dissension everywhere. He disparages the brethren." The Doctor says that this is exactly the same devil that existed in the days of Job. That individual had traveled up and down the earth, and had been to and fro in it. He was very distrustful of humane nature. He was certain that no one ever had any but

selfish motives, and that the most damage against good was now being done by those who imitate the devil in modern society. He said: "We detect the stolidity and lack of confidence manifested in the savage, and yet many people in the highest walks of life and the most cultivated circles imitate these characteristics."

## GENERAL ITEMS.

Mr. and Mrs. J. C. Bundy reached home on Saturday last.

The city of Buenos Ayres is said to have nine spiritual societies.

The *Theosophist* for May is received and we can fill orders, price 50 cents a copy.

Miss Carrie E. Downer, of Baldwinsville, N. Y., lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th.

Mrs. Abby N. Burnham spoke May 9th and 10th in Cincinnati, O.; May 18th in Covington, Ky.; May 23rd in Cincinnati, O., and June 6th and 12th in Worcester, Mass. Address her for engagements at 1243 Washington street, Boston.

W. J. Tillotson writes: "Miss Carrie E. Downer lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th. Spiritualists desiring a lecturer, will find Miss Downer an acceptable speaker."

The Rev. Dr. R. Morris has just read an essay to the London Philological Society on the etymology of the word God. He thinks that it means "thunderer," and is derived from the Sanskrit *gu*, which means "to sound," and is allied to *gora*, which means "terrible."

The Boston *Journal* relates cases of birds being killed by harshness of speech, and cites the case of a woman who wished to make a bobolink stop singing, finally scolded it, and took up a scarf and shook it at the bird. In a few moments the bird fluttered and fell dead.

J. Frank Baxter lectured on Sunday, the 13th inst., in Winslow Hall, East Bridge-water, Mass. He is under engagement for Wachusett, Cassadaga, Niantic, Neshaminy, Lake Pleasant and Queen City Park Camp-meetings, but will not be at Onset, Harwich, or any of the Maine Camps.

Dr. Dean Clarke spoke at the famous Dun-geon Rock, near Lynn, June 6th, at 2 P. M., and in the evening at the memorial services in Salem, Mass. He intends to go to Tyson, Vt., to celebrate the twentieth anniversary of his public work, which began at Unionville, Vt., June 19th, 1866.

J. J. Morse has a Sunday or two vacant for September camp-meetings, and is prepared to close engagements for the few disengaged months of next season, his last one East, as in June, 1887, he leaves for California, having been compelled to decline doing so this year, owing to prior engagements. Address him care of the *Banner of Light*.

Mr. Eglington, the English medium, is in St. Petersburg, Russia. Speaking of his materializations, the *Rebus* says: "On one occasion Mr. Eglington came out of the cabinet, and directly after him and between the curtains there appeared the figure 'Abdullah,' who took the medium by the hand and led him back into the cabinet; thus Mr. Eglington and the figure were seen simultaneously."

The *Golden Gate* says: "At the close of her lecture at the Temple, on Sunday evening, Mrs. E. L. Watson spoke of the rich treat the Spiritualists had in store for them in the camp-meeting, now inaugurated in Oakland. She said that under the management of Hon. Amos Adams, chairman of the meetings, Spiritualists had the assurance that all would be conducted with reference solely to the highest good of the cause."

Few people will accept the remarkable views on opium smoking expressed by Mr. J. G. Scott, the traveller, in his book on Tonquin. He asserts that opium used moderately is at least no more harmful than tobacco or alcohol, and that the opium pipe is a positive blessing after a hard day's march, or in countries where fever fumes rise thick out of the marshes and jungle. He says that it is only when a man puts himself to sleep with a half dozen or more pipes that it becomes a curse. The opium habit is very prevalent among the French soldiers in Indo-China.

Parson Gray, who is at the head of a congregation of colored folks in Denver, has been preaching sermons that reflected severely on the morals of some of his people. James Hawkins thought the coat fitted him, and not only put it on but talked back savagely to the pastor. Then Parson Gray got a pistol and put it in his pocket, and the next time he and Hawkins met there were more high words, and the pistol went off and Hawkins was hurt. And now the pastor is on trial, charged with assault against this black sheep.

Dr. W. G. Eggleston, associate editor of the *Journal of the American Medical Association*, wrote to the State Board of Health some days ago calling attention to the mental scientists, and asking if they could not be prosecuted for infringement on the medical laws requiring of all practicing physicians a license to practice from the State Board. To this Dr. J. H. Rauch, the Secretary of the board, has replied that he did not believe the mind-healers could be successfully prosecuted, as they claim to use no medicine, but stated that bills contracted by their patients were not collectable.

The *Oliver Branch* well says: "Meeting beyond the river must, in order to satisfy the human heart, correspond with the meeting of friends, on this side. Though different members of the same family pass to spirit-



life from different locations, yet when the last one of the flock has passed over there will be no missing links in the family chain. This is not so much a desire on our part as a law of nature; these things must necessarily be so in order to create the desired heaven within. A mother deprived of one, even the smallest of the family brood, would be inconsolable. Our nature demands reunions, every impulse of the soul leads us on in expectancy of something as yet we can only see dimly and feel but faintly.

The fee for a license to deal in cider, hard or sweet, at Windsor, Ill., has been fixed at \$1,000 a year.

A daughter of James Young of Nashua, N. H., was unable to walk for several years. Hearing that all medical remedies had failed to cure her a faith healer, Dr. Baker, visited her and succeeded in relieving her so that she could walk without crutches. Having done this the Doctor offered to marry her, and the two were recently wedded.

A private letter published in the Kansas City Times tells of a party of hunters and geologists who camped in Southwestern Kansas one night when a meteor fell near them. In the morning they found a huge mass buried in the ground and still quite warm. They managed to break off a chunk of about a pound and a half weight, carried it to Denver, and had it assayed. It panned out about twenty per cent. of gold, sixty-four per cent. iron, and eleven per cent. of nickel, with copper and other metals. The party are going back with dynamite and tools to get the rest of the meteor, which they calculate weighs five tons. If the assay holds out they'll get a ton of gold.

A remarkable case of suspended animation has just been brought to light in Toledo, O. Two years ago Hugh McIntire, a young Irishman living in Detroit, married a daughter of Mrs. Cunningham, who resides here. A fortnight ago he presumably died, and his remains were placed temporarily in a vault at Detroit. Eight days after an uncle visited the vault with the intention of removing the body to the cemetery, and was horrified to see the young man sitting up in his coffin, the glass of which was broken. Young McIntire was very weak and pale. His hands were lacerated and bleeding, but he was still alive. He was at once removed. His wife was horribly frightened at his appearance after having mourned him as dead.

A farewell reception, previous to their departure for Europe, was tendered Thursday night, June 10th, to the Rev. Dr. H. W. Thomas and wife, by Judge Sidney Smith, and Mrs. Smith, and the congregation of the People's Church, at the residence of Judge Smith, No. 2633 Indiana avenue. The reception, which was quite informal, did not begin until about nine o'clock, but an hour later fully one hundred and fifty people had assembled, and the large parlors of the residence were crowded. The Doctor will preach his farewell sermon in McVicker's Theatre, June 20th. His pulpit will be occupied by some divine the Sunday following his departure, but after that no services will be held until his return to Chicago.

A man writes to the Philadelphia Press that he saw a remarkable sight in the heavens at four o'clock on Good Friday morning. He says that in the northern sky a thin fringe of white fleecy cloud had been driven by the light breeze into such a form that the dark space between—which was not cloud apparently, but the unbroken sky—assumed the resemblance of a colossal figure of the Savior. Surrounding the figure and marking it out from the dark background—dark but several shades lighter than the centre—the fringe of light cloud, reflecting the brightness of the growing dawn, resembled curiously an aurora, a sort of glory radiating from the shape, from the head to the waist, and forcibly marking the folds of the drapery. Above the head, with its wealth of waving hair, appeared a sort of crown of four spikes, something like that of an earl's coronet, but even more closely those of an antique diadem. The general effect was that of an enormous shadow stretching two-thirds of the way to the zenith, and "so far as color was concerned, resembled a sketch in Payne's gray, with slight roseate indications."

M. Pasteur has received great notoriety, if not fame, for his anti-rabies inoculation discovery; but, admitting it to be a complete success, it is of small consequence compared with the alleged discovery of a method of inoculation for yellow-fever, which disease has killed ten times as many white people during the last hundred years as cholera and mad-dog bite together. In a letter dated May 26, 1886, addressed by Dr. Domingos Freire of Rio de Janeiro to Dr. Joseph Holt, President of the Louisiana State Board of Health, the following interesting statement is made: "I have performed over 7,000 inoculations with full success; the immunity was almost absolute, notwithstanding the intensity of the epidemic this year. More than 3,000 persons who were not inoculated died of yellow-fever, while among the 7,000 inoculated, inhabiting the same infected localities, subjected to the same morbid condition, but seven or eight individuals, whose disease was diagnosed as yellow-fever, died. It is hardly necessary to say that I have taken notes of but one of these cases. My conferees here have the abominable habit of not giving notice of the fact until after the interment of the individual, and consequently accuse me of being unsuccessful. You therefore see that in spite of all this had will my doctrine comes out victorious once more by the test of this year, when the epidemic characterized itself by energetic intensity of infection and contagion."

### A Presentiment.

L. Hammond, of Scandia, Kansas, sends us the following, clipped from the *Journal* of that place. It illustrates the fact that "coming events frequently cast their shadow before." It is as follows, referring to incidents in army life:

When Cass went to put on his shoes that morning, he found that one of them had been kicked into the fire, and was burned so he could not wear it. He was a very mild boy and did not often let his temper get the better of him. But I do not think that his service up to that time would atone for his language that morning when he found that the captain had not a pair of shoes that he could wear, but he did not have to go far on the road before the "racket in front" made him forget his bare foot, till I found a new pair that had been thrown away, which I gave him, then all was serene again. The incidents of that march, humorous, serious, and sad, would fill a volume, but I must skip along, for there is fighting ahead.

Do you believe in presentiments? No? Neither do I, but comrades, if Opher A. Bigelow, of our company, had not a "presentiment," please explain to me what it was, and I will call it that too.

He was one of those lively good natured boys, and was a general favorite with all the company, never known to grumble when detailed for duty, always ready and willing, and cheerful under the worst circumstances. One morning after crossing the State line, I was marching near him in ranks when we got talking about the prospects of a fight, when he said:

"Jim, we will get all the fight we want before we get out of this."

"What makes you think so?" I asked. "I have seen it," he said. "In my sleep last night I saw it plainly. Gen. Price got reinforcements and came back on us, and we had to fight or surrender, for they got in the rear of us by some move or other, and we had a terrible battle."

"Were many of our boys hurt?" I asked.

"Yes, we were terribly cut to pieces, and I was among the killed," he replied. "A shot struck me right here," he said, laying his hand on his stomach, just below the belt.

I tried to laugh him out of the notion, but he still persisted that we were going to have a hard fight and that he would be killed. Still he kept on as cheerful as usual, and when I asked him if he was not afraid to die, he broke out in that old song, "Why should he fear death whose trade it was to die." Poor Opher, how soon his words were verified, for, the first volley we received at Pea Ridge, struck him low. A buckshot had entered his body just where he said, and when I saw him in the field hospital that night, he reached out his hand to me and said:

"Good bye, Jim, you remember what I told you."

"But you are not dead yet," I replied. "No," he answered, "but you know as well as I do, that this ends it for me, and I have done so little," he said sadly.

"Good-bye, send John Graham in to see me," and I turned and left the tent, and when I next saw him, his noble spirit had left the body and gone to answer "roll call" on the other shore.

### Letter from Maud E. Lord.

To the Editor of the Religio-Philosophical Journal.

Will you please accept a little tribute of thought and observation from the pen of your humble servant? I have contemplated writing you for many weeks, thinking possibly your readers might be interested in the workers in the East. Great and growing interest is manifested everywhere. Those possessing gifts of the spirit are taxed to their utmost capacity, for those in the Spirit-world, remembering their own lives upon earth—earthly deep and holy affection for those that remain, and take possession of every avenue of return.

For the past few months I have been working almost entirely among the members of popular churches, who are investigating with much zeal and earnestness the various phases of mediumship, and they pronounce in its favor. The interest is steadily growing. The outlook is most encouraging, for all thinking men and women are regarding the spiritual phenomena as worthy of their sincerest attention.

Many are disappointed that the beautiful Temple dedicated to Spiritualism a few months ago, had not proven more beneficial to the cause in demonstrating the divine principles it endorsed in the beginning; but prophetic eyes discern many changes in the next few months that will be productive of much good, hence "out of darkness cometh light."

I have closed all engagements in Boston and vicinity preparatory to making a short visit West.

I do not believe I would be a worthy representative if I did not mention the fact that the estimable worker, Dr. C. C. Wakefield, will occupy the parlors I vacate, 1308 Washington St. His wonderful diagnosis of my daughter's case a short time ago when so seriously ill, and the gracious gift of his spirit healing power inspires me to heartily recommend him to the suffering and afflicted.

I think you would be much pleased if you could hear the encomiums passed upon the *JOURNAL*, so replete with the good things that make all happy who read it. It is a paper that no family should be without. Long may it live to encourage the weak and faltering, the honest, upright and true!

I wish to congratulate you upon your recovery from weariness and ill-health, and hope you will be spared many years yet to continue the work you so earnestly began.

MAUD E. LORD.

Boston, Mass., June 1st, 1886.

### Transplanting the Corners of a Healthy Rabbit into a Man's Eye.

A case has occurred at the County Hospital recently that will command the attention of men of science as well as the medical fraternity of the world. Not long ago a fireman from Lake View was brought to the institution to receive treatment for an eye which had been wounded by a splinter. The little piece of wood had entered the corner of the right eye and tore out the inner canthus, so that the patient always bore the appearance of looking at his nose with the injured eye.

The disease was called internal strabismus. Dr. Smith, of the hospital staff, cut the contraction and dissected it out, leaving the space of the mucous membrane of the eye, about the size of a nickel bar. He then took a piece of the mucous membrane from the eye of a rabbit and placed it where the dissection had occurred. The wound healed and the membrane from the eye of the rabbit grew to the muscles where it was placed.

The man now has full control of his eye and perfect sight.

A still more remarkable case is that of a man who had complete opacity of the eye; that is, the cornea had become opaque, so that no rays of light could enter. The opaque portion of the cornea was dissected out. The surgeon then substituted the corners of a healthy rabbit, and with very delicate needles transplanted it into the man's eye. The eye-lids were then sewed over in order to retain the transplanted portion in a good position. It grew firm and now admits light perfectly. This is the first experiment of the kind that was ever performed successfully in America. Europe records only four.—*Chicago Inter Ocean*.

### Horseback Riding the Best Exercise.

There is a saying among the Russians that a man who is fond of his horse will not grow old early. The Arab and Cossack are examples of the truth of the proverb. They generally live long, enjoy robust health, and have no use for liver pads and blue pills. That vigorous octogenarian, David Dudley Field, tells us that he attributes his remarkable vitality to the habit of horseback riding, and if the truth were known it would doubtless appear that our sturdiest old men are those who have been fond of the saddle. The taste for equestrian sports and exercise, which has lately made such progress in Brooklyn, is, therefore, a hopeful and healthful sign. It is not a mere freak of fashion, but a development in the direction of rational enjoyment and an assurance that the rising generation will be less of an indoor and more of an outdoor people. It means less headache hereafter, better appetites, stronger lungs, rosier cheeks, brighter eyes, sounder sleep, happier spirits, and total oblivion of that organ, which, according to Sydney Smith, keeps a man a good deal lower than the angels—the liver.

### NOTICE.

To the Spiritualists of New York, Brooklyn and Vicinity.

It has been proposed to observe one day in each year, in the time of roses, as a Memorial Day in which Spiritualists may gather at some pleasant rural retreat and hold special services, meditative and other, as may be dictated by the occasion, in memory of our friends in the cause who have passed over to the other side, and that the initial meeting be held at the Perine Mountain Home, near Summit, N. J., on Wednesday the 23rd of June. We heartily second this movement, and join in the invitation to have a grand gathering on the mountain top there on that day. Aside from the primary object we see great advantages to the cause arising from thus bringing together friends from the various societies, at the opening of the summer vacation season, whereby new friendships will be formed and old ones cemented. We shall take pleasure in being there ourselves, and in commending this observance of the day there to others.

Geo. D. CARROLL, President of the Metropolitan Church for Humanity, N. Y.; H. C. DORN, President of the Peoples' Spiritual Fraternity, Newark, N. J.; FRANK W. JONES, Director of the Peoples' Spiritual Meetings, N. Y.; CHAS. P. MCCARTHY, Director of the Parker Spiritual Society, N. Y.; P. E. FARNSWORTH, Secretary New York Spiritual Conference; MRS. H. J. NEWTON, President of the Spiritualist Aid Society, N. Y.; MRS. MILTON RATHBUN; MRS. M. E. WALLACE, President Theodora Parker Spiritual Fraternity, N. Y.; MRS. HELEN DENMORE, HENRY KIDDLE, SAMUEL H. TERRY, MILTON RATHBUN, E. DENMORE, WILSON MACDONALD, A. H. DAILEY, GEO. H. EVERETT, T. B. STRYKER, F. S. MAYNARD, C. P. SYKES, HENRY J. NEWTON, President of the First Society of Spiritualists, N. Y., and many others.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, regarding which he said: "In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

It is difficult to get a drink in Minneapolis on Sunday, but a shrewd fellow got one the other evening. He went into a drug store with a big bag in his hand, asked the clerk what it was, went into raptures over the rare specimen he had found, and bought ten cents' worth of alcohol to preserve it in. Then he went out and had his drink.

Bloodhounds will probably be used to pursue the hostile Apaches.

### Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the *JOURNAL*, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the *JOURNAL* will be sent free to any address.

### Married.

In the presence of 8,000 people on the Chicago County Grounds at Auburn, N. Y., June 2nd, 1886, by Rev. J. H. Barker, Vincent Freese and Rebecca Wright, all of Auburn, N. Y. The presents were numerous and valuable.

### Passed to Spirit-Lite.

Passed to spirit-life on the morning of the 16th of May, 1886, at the residence of his grandmother, Curtis, in Hamlet, N. Y., Fred M. Hays, beloved son of Emily A. Hays, aged 22 years.

Thus his great one, into the great silent majority, one who had long been a patient sufferer. Tenderly loved by his associates, his loss is sorely mourned by his widowed mother, and his friends are sad to see the light of his life extinguished. He was a thoughtful, kind, and generous person, and his death is a great loss to his family and friends.

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Somewhere.

BY HATTIE J. RAY.

Somewhere beyond these frowning clouds,  
Where streamlets murmur low;  
Somewhere beyond the life of life,  
My spirit longs to go.  
Where ideal pleasures wait for me  
Beyond the crystal silent sea.

O love-land! O silvery stream!  
Whose dappled surface ever gleams  
With untold beauties which exceed  
Our wildest earthly dreams.  
I long these heavenly joys to share  
Within reality somewhere.

O land where roses never fade!  
Where worms cannot devour,  
Where velvet petals never yield  
To Death's destructive power,  
But where eternal life is king,  
Undying love, unending spring.

O land where fruitage rich abounds  
To satisfy the soul,  
Where perfumed breezes ever play  
And love holds full control,  
That heavenly bliss I long to know  
And bid adieu to life below.

O land of clouds! I do not shrink  
The last good-bye to say,  
To primal scenes wherein I dwell;  
May angels lead the way  
And bear me on the breath of prayer  
To glorious realms of bliss somewhere.  
Fond du Lac, Wis.

## Longfellow's Philanthropy.

Our contributor, Mr. Kennedy, in his very readable article, last week, on the biography of Longfellow, spoke of the poet, in respect to habits of pecuniary liberality, as being "close-fisted, as is well known." If it be well known, which we did not know, then it is all the more important that any facts to the contrary should be brought to light. One such fact came under our immediate knowledge. A number of years ago, a young woman, who had struggled up against poverty and the influences of a shiftless, wretched home to the point of appearing on the platform as a public reader, called on Mr. Longfellow, at his home, for advice and aid. She had no more claim upon him than any other of the numberless strangers who went to him for like purposes. But, on listening to a specimen of her reading in his library, he was convinced that she had genuine talent, and deserved to be encouraged. He at once invited a company of friends to hear her at his house, secured invitations for her before other parlor audiences, and bought and distributed a considerable number of tickets to a public hall reading in Boston. After a few years, the reader's health failed. Consumption had seized her. She returned to Boston from a hard winter in the West, too sick for further work, and with little money in her pocket. She had no home; but, through the aid of friends, a place was secured for her in a hospital. Mr. Longfellow was informed of her condition, and went to see her. Learning that she had no funds, he made her responsible for her board at a hotel for a week (\$5 a week), another friend paying the other five. This continued for several months. She was then removed to another hospital, where Mr. Longfellow paid the full board (\$10 a week) so long as the lady lived, which was four or five months. Only a very few persons knew of this generosity. May it not be that there were other cases where he was doing similar kindnesses, though they were not "well known"?—*J. J. P., in Index.*

## The Spheres.

To the Editor of the Religio-Philosophical Journal:

A communication in the *Medium and Daybreak* says: "Man, at so-called death, did not go to some far-off place in blue immensity, and become an angel at once. There were those left behind in the material world whom he could not forget, and finding no barrier it could not be wondered at that he could find his way back again, and become a guardian angel, the angel and inspirer of the household. Life beyond the grave was simply the realization, on man's part, of his true nature, when he gravitated towards that which was an essential characteristic in that nature; in that life he was a rational being; that life was grander and nobler than that of earth, and conditions obtained which led him to unfold his spiritual powers. As the spirit lived on in accordance with recognized spiritual laws, it was happy and made progress; on earth, if physical law was transgressed suffering was the result, and in the spirit realm an infraction of spiritual law caused an element of inharmonious to manifest itself in the souls of immortal beings. The term 'spheres' was explained in a simple fashion, which most people could understand. There were spheres of mind in the immortal world; these spheres were divided, even as they are on earth. All in the world dwell in a different sphere to his neighbor, and who, whilst coming in contact with the spheres of others, never got out of their own sphere. Some people run away with the idea that spheres were literal localities, for instance, that there was a literal heaven and likewise a literal hell, when they were but relative states or conditions. The life beyond the grave was a sphere of action on the part of the human spirit; there the spirit found that a glorious work awaits it, and that every opportunity was given for the unfolding of the inherent faculties of the spirit. They could all be ministering spirits. It was urged the work of angel ministry should be commenced on the earth plane, that humanity should enter upon such a vocation now, that it should have a more exalted position, and begin to walk with head erect along the way of human life."

Those sentiments are undoubtedly correct. R. F.

## Music as a Curative Agent.

To the Editor of the Religio-Philosophical Journal:

As set forth by the *Chicago Times*, in order to render a medicine popular it must be disagreeable to the taste, if not absolutely nauseating. Most persons doubt the efficacy of any remedy that is not, at least, very ill-tasting. Lately some medical people have recommended music as a remedial agent for certain mental and physical disorders. They stated that soft and sweet music had effected cures. In cases of insomnia and various nervous complaints. Numerous cures of the modern disease known as melancholia by means of spirited and cheerful music have been reported. In the opinion of some, music will be generally employed by a sane and logical people hereafter. Probably in compliance with the popular belief that medicine must be disagreeable in order to be effective, a heavy dose of bagpipe music was administered to a soldier brought into the military hospital at Havana. He was in a state of catatony, and during fifteen months showed no signs of improvement. A bagpipe was sounded in the same way it had been to the man, but he took no notice of it. Then a drum was beaten, and a life played, but still the soldier remained in a state of utter unconsciousness and stupor. One day the attending surgeon, incited by desperation, ordered several bagpipes to be played near his bedside, when, to his surprise, the catatonic patient sprang up on his couch, made rapid use of his hands and arms, and began to talk. What his first words were is not stated, but it is presumed they were not in the form of a blessing on the bagpipe players or on the man who recommended bagpipe music for the cure of the sick. It is generally admitted that some medicines are worse than the diseases they are administered to cure, and the music of the bagpipe may be among them. No wonder that the military surgeons reserved administration till all other means of cure had failed.

A simple barometer that can be made at home is made as follows: Two draughts of camphor, half draught of pure saltpetre, half draught of uric acid, ammonia, and two ounces of proof spirit, in a glass tube or narrow phial, will make a very good weather-gauge. In dry weather the solution will remain clear. On the approach of change, minute mists will rise in the liquid, while stormy weather will be indicated by the very disturbed condition of the chemical preparation.

## The Church Fair.

To the Editor of the Religio-Philosophical Journal.

The *Detroit Post and Tribune* had on one occasion a suggestive article in reference to church fairs, the main points of which we give. The writer sets forth that the relation of the church to the church fair, festival, tableaux, "social" party, or by whatever name it may be called, is becoming somewhat strained. Few church edifices in the larger towns of the United States are without their kitchen, parlor and piano; some of them have a small stage for "dialogues," tableaux, or private theatricals. The "Christmas tree" comes as regularly as Christmas, and in a score of ways managers and pastors recognize the necessity of gratifying the social instincts and love of amusement, of mental relaxation and propensities to "worldly" pleasures that were formerly condemned without stint.

In these days church-going and the attendance on religious meetings were the principal diversions in the life of toil which our forefathers devoted to the conquest of the wilderness. Wrestling with the problems of fate and free-will, foreordination and election, was their chief mental recreation. Their minds grasped and struggled with these problems, with something of the sturdiness and vigor which their bodies used to the daily work of the rock-ribbed soil. They found their relaxation not in amusements, but in the condemnation of amusements which would impair their spiritual growth and rob them of those bright and beatific rewards of virtue that awaited them in the next world.

Life was dull in those good old times. No railroad, no daily papers, no books, unless theological, relieved the weekly round of duties. The nearest approach to modern dissipation was a singing school in winter, where psalms and sacred hymns were sung. They did not lack for time to give to these great problems. Business cares and pressing engagements were unknown.

But those days have, to the lamentation of good people here and there, passed away. The trammol of the Puritan is surrounded on every side by questions, problems, and interests of which his grandfathers no more dreamed than he dreamed of the telegraph and the lightning press. Problems in philosophy and science; forms of art and literature; books by the thousand to be read; pictures by the hundred to be seen; problems in government, discoveries in science, are throwing about him, until, so far from being in despite of something to interest him, he despairs of ever having time enough to touch, much less to master, the almost infinite number of subjects that, like the stars, are perpetually rising above his horizon and provoking him to gaze and wonder.

Under these circumstances the number of such people who go to church is growing smaller; while those who do go must be content with touching more than two sacraments a week. The church must be infused with a certain degree of social life; the young people, when the town is too small for secular amusements, must be attracted by the gaiety and the interest of festivals and feasts. In some instances, too, these are relied on to eke out the income of the church. To a limited extent, at least, they are to its material prosperity a source of commendable aid. They are to be mercantile traders, and serve to persuade some pecuniary support from those otherwise not inclined to give it. Many clergymen protest and object and undoubtedly keep this commercial spirit within narrower bounds than it would naturally respect; one we notice in Massachusetts has gone so far as to resign his position because his conscience would not allow him to serve a church which could not be sustained on its merits but had to resort to such measures to pay him his salary and its current expenses.

But with the few exceptions of rare talent, or tact, in the clergyman, churches feel the competition and pressure of the world more and more, and every year feel compelled to yield a little to its demands. If they do not, directly or indirectly, succumb to the temptations of the world, they are sure to succumb to the temptations of the devil, and the members for dancing, card-playing, theater-going and the like.

Occasionally, this new departure goes beyond even the bounds of what the world recognizes as propriety; as in the case of a church at Blandford, Massachusetts, where young men, sent to challenge to the young men of a neighboring town to a squirrel hunt, the party killing the least game to pay \$1 each for the supper to be served in the church, the funds going to the benefit of the church. During the count numbers of squirrels shot, several days before and fraudulently introduced into the count, created considerable excitement. Another instance was that at London, Ontario, where the respective champions of the two rival "beats" at a church fair, who were being voted for, became so excited that they pulled off their watches and jewelry, signed checks, and one even mortgaged his house for \$1,000, in order to buy tickets to be cast for their favorites. The church authorities, however, refused to receive the money thus raised and canceled the whole transaction. But in countries where lotteries are common, they are established and sanctioned by the church. Except in the case of the "grab-bag," however, this feature of church festivals has not yet been adopted in this country.

These views on church fairs are timely, and will do good. Detroit, Mich.

## The Wonders of Mesmerism.

The great question of the time is, whether mind, soul, astral spirit, or whatever we may term it, can give manifestations of force, and consequently of the material world. The different schools of Materialists ignore the existence of individual mind or spirit force, capable of acting independently and independent of what they term matter—a *g.* something tangible to the senses, that can be weighed, measured, seen or felt. It seems to me that a solution of this question of questions can be found in simple experiments of animal magnetism. The most able and experienced of these is a party in a review of experiments, in which a certain person was magnetized, and whilst in that condition could tell (through the use of the physical organization, of course) of what was taking place at a distance, matters being so arranged that there was no possibility of deception in any way. It was a common thing for me to magnetize that person, exposed to find property lost under various circumstances. Not only was it properly traced and found by this process, but even the motives connecting the parties with these matters seemingly just as apparent as the actions. I could magnetize that person just as easily through physical contact. I also possessed, and satisfied myself and others of the power of the magnetized person, and all these things would have been readily sworn and subscribed to by many if there had been any occasion for it, and I trust there are some living yet, who, if they should recall over my name, would at once recollect the time and circumstances.

Now, this, I am satisfied, is only the A B C of the possibilities of phenomena that can be produced in this way. I claim no particular mediumistic power (a will-power, by the way) in what I have demonstrated for myself and many others. There are thousands that could do the same, and much more. Can we help giving more or less credit to this kind of power, said to be in possession of the priests of India, taking into consideration the amount and credibility of the testimony attesting to these things? They are accredited of doing these things, claim through the astral spirit? If it really does, would demonstrate the independent action of spirit from matter in the materialistic sense, proving spirit power over matter in its gross form, and the intelligent existence of something, under certain conditions, capable of being propelled from the physical body.

Now I call upon any of your materialistic contributors to inform us how the body, viewing it from their standpoint, can accomplish anything of this kind. To ignore it, and say it is all body or motion, will not do for there must be many that the above facts are preeminently much more familiar to at the present writing than they were to myself. If the Materialists were to devote the brilliant talents that many of them possess to the study of metaphysics, I would not be surprised if, like myself, they might feel that there was an easier born to ride than the one endowing matter, as understood by them, with consciousness, intelligence and force. A. Lane.

Worcester, Mass., had equipped its central police station with a lightning-bolt tester, which gives speedy proof of whether the liquor is over or under the three per cent. standard. A policeman who gets hold of a sample of beer, sold at any saloon, dashes to the station, where it is tested in less than ten minutes, and if above three per cent. he is ordered to take the unlucky saloon keeper to his time.

## A Theosophist Explains.

To the Editor of the Religio-Philosophical Journal.

The excellent article in the *JOURNAL* of May 22nd, apropos of an alleged incident with some slate-writing medium claimed to have been the result of a Theosophist adept's efforts in Cashmere, deserves attention. It has in many respects my commendation but at the same time seems to call for some few words. I claim to know the objects of the Theosophical Society, and to be aware of how far off at all it is from Spiritualism, as I was present at its foundation, and have ever since worked hard within it, not only in America, but also in India.

You are right when you say that no amount of newspaper writing will pay a movement or give it real strength. The founders and actual leaders of the Society are not in favor of any such thing, nor of any apocryphal incidents being circulated in the press.

Those who understand our objects know that the Society cannot afford to, nor does it, ignore the facts of Spiritualism; and if any message from a living member was sent through a slate-writing medium, that neither upsets Spiritualism nor much affects Theosophy. Broadly speaking, there is a difference between theosophy and Spiritualism, in that for the former concerns itself more with living men, while the latter appears to devote itself to those who have died. An advanced Theosophist will admit all the facts proved of Spiritualism, but will at the same time say that the spirit in man's body is the same as that of disembodied man. We hold the theory that the spirit itself dwells in the body, and, other than the person, just the things now done through mediums, and that that man who has triumphed over the limitations of his body, could transport his more spiritual part to any distance, and there speak through a medium or do any other thing attributed to disembodied spirits. But we fall to see that any number of manifestations from the "spirit world" prove anything but continued existence; the "spirit" seems to seem to prove immortality. While I will admit that to some medium a message may come with all the characteristic marks of some deceased relative, and especially when I find many things in the same showing a degradation of intellect or loss of memory.

I do not find in all the years of spirit communication, that we have been furnished with any clues of great value. It all seems merely to furnish proof that there exists another world than the one which we can touch, cut, and measure. Some learned investigators have formulated some theories, but the learned spirits have not yet told us anything that will explain clearly all the extraordinary operations of the mind, nor what is the real nature of man; and, if they have not clearly yet told us, why not? They seem to be still very young in the inadequate division of body and spirit, each of which terms must include a vast number of things not referred to. We have a body, but they do not say what holds it together, that which Eastern philosophy calls *chi*, or vital energy. And as body is a dead thing, they have not informed us how the spirit is connected with it, and why that connection is so weak and feeble. If there be another "spiritual" body, not yet all spirit, acting as the vehicle for that spirit, they have not said what becomes of it at death, nor how much of an impression is made upon it by the various events of life, nor yet how much of automatic—or photographic—memory it may have. If it have any such memory they have not defined its limits nor power; nor have they told us how long the spirit lives after the body is dead. It goes to, or in fact, anything definite about it. The facts of Spiritualism prove that in some way a medium's soul or "spirit" is withdrawn from the body, leaving the latter alive, and able to be used by another intelligence or force. This shows the separability of the body from this other part. If the other part, which I give no name to, were spirit, then it would be all power and omniscience; but it is not. It is not. How then can we tell that these "controls" are the spirits of the deceased? Mere identity of expression, or facts of information, do not prove it, for you yourself have reported some years ago, Jim Nolan, "a spirit," stated that in the astral light could be found all forms, thoughts, and acts; therefore, any other intelligence than the deceased could draw from the same source all the identity needed for a successful spiritual fraud. I do not desire to extend my remarks into a treatise, but only to point out a pitfall or two not explained by "controls." If some investigator has explained, that is due to his own brains and is not from "spirits."

The Theosophical Society is engaged in spreading Eastern views on these matters, and not in making them popular. Personally I have no doubt about the occurrence you refer to in the editorial first mentioned. WILLIAM Q. JUDGE.  
Box 2659, New York City.

## Carl Du Prel.

The name of this latest of the prominent savants of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of the occult sciences. Recently I have done about the occurrence you refer to in the editorial first mentioned.

The name of this latest of the prominent savants of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of the occult sciences. Recently I have done about the occurrence you refer to in the editorial first mentioned. The name of this latest of the prominent savants of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of the occult sciences. Recently I have done about the occurrence you refer to in the editorial first mentioned. The name of this latest of the prominent savants of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of the occult sciences. Recently I have done about the occurrence you refer to in the editorial first mentioned.

It is of the highest importance that the subject of Spiritualism should be taken out of the hands of the uneducated public, and brought within the domain of scientific investigation in order that it may be cleared of exorcismes which are already surrounding its kernel of truth to the profit of superstition.

"Most certain it is that he who experiments in the field of Spiritualism has, sooner or later, to do with spirits as they really are; while it may be asserted that its strongest opponents have never experimented in it nor studied it."

"It may be unprofitably predicted that before this century closes, Spiritualism will have secured a position in our universities."

If, as Du Prel says, there is a shell of superstition forming itself about the kernel of truth in Spiritualism, it is the duty of the student of science to follow his example, and assist in bringing the kernel of truth out into light.—*Emile Birmann, in La Pensée Libre.*

## An Innovation.

The beautiful wedding service of the Episcopal Church has very generally been adopted among other denominations; but we observe that, while Dr. Underland followed it in the recent part in marriage Mr. and Mrs. Cleveland, he introduced one variation which may perhaps excite a good deal of comment. From the vows on the part of the bride Dr. Underland omitted entirely the promise of obedience which forms an essential and even indispensable element in the duties of a Christian wife. To love, to honor, to comfort, to keep in sickness and health, are doubt also important portions of the bride's covenant, but they are all imperfect without that crowning pledge of obedience which recognizes the headship of the husband and which has always been exacted by the Church. We are the more surprised at this because we had supposed that such innovations which modern skepticism incessantly endeavors to make upon the bulwarks of the faith, the *Sanctus*, occupied position of conservatism, and fidelity. It would be interesting to know whether Presbyterian clergymen generally agree with him in adopting this modern innovation.—*New York Sun.*

An animal whose identity is at present unknown there was landed in San Francisco lately from the interior of Japan where it first saw the light of day. At a glance its curiosity might be taken for either a dog or a monkey, but it was neither the former nor the latter. The animal's favorite position is on its haunches, but with a little urging it stands on its four feet, the body sloping downward from the head like a giraffe. The claws on the four feet are like those of a dog, but few extra pairs are furnished on the hind legs a couple of inches above the main claws. The animal is very docile, but less a strong, high-backed bark, which it gives when spectators attempt to stir it up.

A man of letters in Paris was struck by a stroke of lightning, no trace of the metal being found afterward.

## A Hypnotic Phenomenon Among Turkish Dervishes.

(From the Hungarian Journal, *Budapesti Hirlap*, of February 19th, 1886. Translated into German for *Psychische Studien*, May.)

Our excursion was to Rimmil-Hassan, a ruinous fortress not far from Constantinople. Our good old M. Bey took us, myself and my friend (a Russian journalist), to a so-called Spiritualist performance, of which the following is a description. Arrived at a street of gloomy Turkish houses below the ruins of Rimmil-Hassan, our Mussulman conductor, us to a wooden building, sprang from his horse and repeatedly piled the iron knocker of the door. It was opened by an old dervish, who let us in after examining our faces with the light—(we, of course, wore a fez for head-gear). We went upstairs, and were soon in a wide room brightly illuminated by paraffin lamps. There were sofas along the walls, and in the section of the window was a smoking coal-dish, from which arose a redolent exhalation. On the sofas, motionless, with crossed legs, sat ten or twelve men, who took no notice whatever of our entrance. We took our seats on an empty sofa, and scrutinized the unappreciating company, consisting of ragged dervishes, etc.: We alone wore European clothes. The Mussulmans, in their mantles, as usual, with hair-dresses, were fixed on the floor. The air of the room, reeking with a redolent odor, gave us an oppression of the chest.

After we had sat, silent and motionless, for about fifteen minutes, my Russian companion asked me what we were to expect. But M. Bey, who, like the other dervishes, was looking fixedly and devoutly before him, gave us unmistakably to understand that this was no place for speaking.

Another quarter-of-an-hour passed, when the curtain of a door was drawn back, and an old dervish, of a brown complexion and with a white beard, and leaning on a stick, entered the hall. He was followed by a well-grown, red-cheeked boy of ten or twelve years, dressed in a blue thread uniform of a Turkish soldier. The dervish who had let us in kissed the old man's hands, which were extended, palm upwards, to heaven, in an attitude of prayer. The boy stood quietly at his side.

Suddenly the old man stuck his stick in his girdle, and began magnetizing the boy, stroking his head, pressing on his forehead, and drawing his finger along his eyebrows. The boy became pale, shut his eyes and dropped his arms to his body, which suddenly became quite stiff.

"He is hypnotized," whispered to me my Petersburg friend—I signed to him to be quiet—"It is the same thing that I have seen with Hansen and Laufenauer."

The old man now placed his stick on the floor, where, as it crossed by his hands, it remained standing upright, put his strong arms around the boy, who was stiff as a log, and laid the boy's head on the upper end of the stick. A few now, without other support, the boy was suspended horizontally in the air! After a few seconds the dervish removed even the stick, so that now the boy, motionless and free, without any support whatever, and by full light remained suspended! The phenomenon was astounding to the point of making us feel uncomfortable.

Hereupon the "mysterious dervish" took his seat among the rest, without further troubling himself about the freely suspended lad.

For a good quarter of an hour the latter was thus freely suspended before our eyes. Herr R., the Russian, and I strained our eyes in vain to discover the solution of this enigma, for we could not make out a hair on which the boy could have hung. During the dead silence R. whispered in M. Bey's ear, "I can stand this no longer, I shall jump up and satisfy myself."

"By Allah! don't move!" cried the Bey, so strenuously that my friend forbore his desire to penetrate the secret of this mental black-art.

At last the dervish, who had kept stick in hand with measured steps to the suspended boy, placed his stick as before under the boy's head, seized him and put him on his feet. He then blew on his face, fanned his eyes with his hand, so that he awoke and ran off.

Finally, the dervish removed his stick, which was still standing on the floor, raised his face prayerfully to heaven—and disappeared behind the curtain.

## Father Adam not a Dead Issue.

To the Editor of the Religio-Philosophical Journal:

I am exceedingly glad to learn that "Old Father Adam" is again coming to the front. When his exact status will be established, no one can exactly tell. It appears from the *Chicago Tribune* that the General Assembly of Southern Presbyterians, in session at Augusta, Ga., lately took away several days in attempt to establish the identity of Adam and left off where they commenced. The evolutionists in the assembly were not convinced by the strict constructionists, and vice versa. The committee to whom the matter had been referred, reported its belief that Adam, and Eve also, was created bodily and spiritually by an immediate act of Almighty power, and that man's body was gradually evolved from a long and illustrious line of animals and vegetables, had no parentage of any sort and was made out of nothing by the Divine power, and Eve likewise. Dr. Woodrow, the evolutionist of the assembly, rather staggered it by quoting the Biblical assertion that Adam was made out of the dust and then asking the questions: "Was it clay or sand, aluminum or silicon? What was that matter doing in a time before it was created? Was it endowed with power from the primordial germ and were the lower forms of vegetation and of life evolved from it, thence by modifications to the body of man?" Starting on this standpoint he hurled question after question at his astonished associates. "Who was Adam? Who was Adam anyhow? Adam's body became a man, and Adam's soul—when?"—when he took this matter and stamped it with his belief. The church is about to make a deliverance that Adam's body was created by the immediate act of Almighty power. Who says so? Where did you find it? The Bible does not tell us so.

The assembly gave up all the doctor's conundrums. It did not attempt to answer them, but contented itself with this affirmation: "We are not the breary masses of theologians, and probably considers the matter settled. Even then, *qui bono?* There is probably no question in the world for which people care so little as the identity of Adam. There is a dense and widespread indifference as to whether he came from the dust, from simian progenitors, from vegetable mold, or by Divine command. The assembly, which has done so much for other matters concerning our general interests, which would have been of more first importance. There is the rib business, which has never been satisfactorily explained, as well as the process by which Eve was built up on such an unsatisfactory foundation. There is the apple or fruit story, which opens up a flattering opportunity for the discussion of moral responsibility. It has always been a vexed question whether Adam or Eve was the most to blame in this transaction, though the burden of odium has been thrown upon Adam. Natural considerations for woman has always shielded Eve, and no account has ever been made of the firmness Adam might have displayed had he had the normal number of ribs. All the more interest would attach to the settlement of the question because Adam's part in the apple or orange-eating changed all his prospects in life. Before this occurred he was an amateur gardener; after it, he was set to farming of the hardest description. The labor troubles of the world date from the very day he was compelled to earn a living by the sweat of his brow, and Socialism and Anarchism first struck root after his banishment from the Garden. It would have been a sad fate, therefore, to know that he had been responsible, and whether it is his rib that has been taken from him, all of us might have been spared the necessity of working for a living.

The exact status of Adam will not be exactly established until the foot is all dead.

Chicago, Ill.

## The Punishment of Death.

To the Editor of the Religio-Philosophical Journal.

Punishment here reforms a person. It acts, perhaps, in many cases as a prevention of crime, and it is a great deal better than the punishment of death, which is the reformation of the violator of law and order. The remarks of the *Chicago Times* show the inadequacy of punishment as a reformatory agent. A posthumous monograph on capital punishment, advocating its repeal, written by Henry Romilly, which has just been published in England, has attracted considerable attention in that country. It contains a frank statement of the facts, but is somewhat languishing, agitation for the abolition of the death penalty. The author of this little book

was the son of Sir Samuel Romilly, who achieved such an honorable fame by his zealous, and finally successful, efforts to mitigate the severity of the criminal code of England. At the beginning of this century, to such an extreme had British law-makers carried the idea that the efficacy of a criminal statute is in direct proportion to its harshness, that they had affixed the death penalty to almost two hundred offenses. The category of capital crimes included murder, treason, rape, robbery, counterfeiting, robbery, burglary, and larceny, besides a great number of minor offenses, many of which have been reduced in our modern codes to the grade of simple misdemeanors, while of others the laws of to-day wholly fail to take cognizance. It is a fact which has revealed its full share of attention from social philosophers that the process of moderating and humanizing (so to speak) the criminal law has been attended, in England as in other countries, by a steady and progressive diminution in crime. To what extent the relations of cause and effect obtain between these phenomena has been a fertile theme of speculation. No doubt the relaxation in the rigors of the law and the more equitable correspondence which has been established between statutory offenses and statutory punishments are no doubt causes of the decline in crime. But as direct causes of the decline of crime, barbarous laws have disappeared from the statute-books of civilized nations or fallen into "innocuous desuetude" for the same reason that crime has diminished; because society has become more human and enlightened. They are clearly the twin consequences of a common antecedent.

Chicago, Ill.

## Letter from Thos. Harding.

To the Editor of the Religio-Philosophical Journal:

Will the *JOURNAL* grant me space to acknowledge the receipt of several letters, called out by a few of my recent articles, and to apologize to my kind correspondents for not answering them? I should be happy to reply, if time permitted, particularly to my friends who seemed to expect a return. It is a pleasure to me to perceive that a great number of thoughtful persons, some of whom differ as widely from each other, as the poles are apart, and it is well to compare notes, "in the midst of counsel there is safety."

The contrasts which some of those letters present are quite remarkable, particularly those which were called by my "Ingersoll at Sea" example. One mail brought two letters from a distant state; the writer of one of these found fault because I wrote as though I knew something about God; and the other expressed compassion for me because I was not better acquainted with the devil, assuring me that he had held several direct conversations with the old gentleman.

I am very glad to accept my apology. I tender them my thanks and fraternal greetings.

Sturgis, Mich., May 23rd, 1886.

## Notes and Extracts on Miscellaneous Subjects.

A Jersey beifer died at Milton Junction, Wis., from chewing tobacco.

More than 45,000,000 persons have passed over the Brooklyn bridge since it was opened to travel.

The Bootblack's Amalgamated Union, of San Francisco, has raised the price of a shine to 10 cents.

Coffee, if taken in the morning on an empty stomach, is said to act as a preventive against infectious diseases.

A doctor at Flint, Mich., recently took eighty-four bushels of horse-radish in payment for professional services.

A Carson City Indian, whose squaw would not give him money with which to play poker, killed himself by eating wild parsnip.

The embarkment of \$60 was sufficient to bankrupt and dissolve a travelling theatre troupe in a New England town the other day.

One of the large tanks in the yard of the Marysville, Cal., Gas Company, filled with water to the depth of about fifteen feet, is the abode of several hundred carp now nearly two years old.

The Norfolk County, Virginia, truckmen, never knew such a cabbage season. One man set out the largest area in the county. He put 1,500,000 plants on his four farms, and expects to make over 1,250,000 heads.

A New Orleans paper reports that a Jew fish or a black sea bass was caught near the jetty in the Mississippi River that weighed more than 7½ feet long and weighed 500 pounds, while a still larger one was caught off Fort East.

Miss Van Vechten, once regarded as a possible mistress of the White House, was recently presented at court in a "train of ivory satin, trimmed with crepe, and clusters of white lilies. Head-dress, plume and veil; ornaments, pearls."

The stage from Fairfax to Westford, Va., is driven by Joseph Root, a man who will be one hundred years old next March. He drives eighteen miles a day and rarely misses a trip. Mr. Root has been a stage driver for forty years.

The U. S. Fish Commission's steamer Albatross has been doing exploratory work near the Bahamas, and the naturalists of her staff have sent to the Smithsonian some valuable collections of both sea and land life from that region.

The underground wire problem is being speedily solved in Chicago. The wires are being fast, buried, and will all be done by winter; and the city will still, the various electric companies confess that the service is greatly improved by the change.

The skeleton of a man in a sitting posture was unearthed at Nevada, Col., by workmen engaged in grading. The oldest inhabitant was unable to account for the presence of the remains in the locality, being more than half a mile from the nearest cemetery.

A noted pyrotechnist of London, says a correspondent in that city, has gone off to Lisbon, where he has contracted to supply sixteen miles of decorations and illuminations on the occasion of the marriage of the Crown Prince of Portugal. His contract reaches the formidable sum of £3,000.

Meteorologists, it is said, have found that there can be no thunder and lightning without rain. When thunder is heard beneath a clear sky, the reports must either come from distant clouds or be the result of some other cause than a discharge of electricity. Harvest or heat lightning is produced by a "latent storm."

A correspondent writes that a young woman in Washington makes a good living teaching small talk to young attaches of the Legation of the Japanese Embassy. Not long ago she taught six young fellows precisely the same round of pretty phrases, and at a recent ball they hovered around a certain girl, and all said the same things to her.

Warm water is now supplied at the rate of 175,000 gallons per day at Peñis, from an art



10



(Continued from First Page.)

ed, it will be seen that what is needed is not a revival of religion, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of the individual and of society.

One of the gentlemen who spoke from this desk, last year, on the question, "Is a Scientific Basis for Religion Possible?" said: "An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things. And any institution, being a fact, has a right to exist until by the use of scientific method it is proved not to be in accord with the nature of things." What is meant by the "nature of things" is evidently the constitution or aggregate powers of the universe. We thus speak of the nature of the brute, human nature, etc. Who shall say that anything in this world does not accord with the nature of things? When it was said to Anaxagoras, "The Athenians have condemned you to die," he replied, "And nature, then." Whatever exists is a part of Nature; and whatever occurs is in accordance with her laws, which we know only as her uniform modes of action. Nature gives poisonous fangs to the cobra as well as beauty and power of flight to the humming-bird, brutality to the savage as well as intelligence and refinement to the civilized man. She destroys life and property by tornadoes and floods, sparing neither age nor innocence. Who shall say that these destructive forces are not in accord with the nature of things? The fact is, Nature is often the direct enemy of man, who uses every effort to void the consequences of her relentless forces. But man is himself a part of Nature. With his intelligence, he learns to guard against dangers which threaten him on every hand. He improves the natural world around him, in which no moral order is discoverable, and adapts it to his needs. Men do not now practically consider it a virtue to follow Nature, to submit to it as it is; but they recognize it within their power to make it conform, to some extent, to their requirements—in other words, to make Nature as it exists outside of man without moral order, subserve the purposes of that higher development of Nature attained in the reason and conscience of man.

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstition? Is its specific purpose praise-worthy? Does it aid or hamper human progress? The mere fact that it exists is evidence only that it has been a necessity under the conditions that have prevailed; but it is no evidence that it is now needed; that it is still useful, that we should support it. It is our privilege to modify the institutions of our ancestors, and adjust them to the present conditions and wants. Ourselves a part of nature and its highest products, it is our privilege to correct the errors of nature's children of the past as well as to improve those parts of inanimate nature whose imperfections are forced upon our attention daily, making the unmoral world without correspond as far as possible with the ideal moral world within.

The recognition of a mysterious Power, upon which man depends and of which he is but one of many products, being the real essence of religion, Humanity can never be substituted for that which always has been the object of the religious sentiment. The recognition of this Power must remain when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome. With advancing intelligence and culture, the object of the religious consciousness is divested of its anthropomorphism, and the consciousness itself becomes less and less distinct. There are those who object to this view (from which I see no logical escape, unless religion is exempt from the process of evolution), because they say "the Unknown" can never become an object of worship. Such persons overlook the fact, that, as the human qualities with which the eternal mystery has been invested cease to be regarded as divine attributes, worship ceases to consist in exercises to please or propitiate God, leaving, indeed, only that which is not commonly regarded as worship, nor by the masses as religion even, but which is in fact the essence of religion and all that is permanent in worship,—the recognition of a mysterious Power to which we are related, with the emotions to which such contemplations give rise. That this Power is a personality, that it is a being possessing qualities like our own mental faculties, or that it is supernatural is merely a theological belief more credited and doubted now among great thinkers perhaps than ever before in the history of human thought.

As, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is necessarily brought into great prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth, however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief and conduct. And the well-being of man is seen to demand, not expenditure of time, energy, and money in the expression of feeling to God, but in studying man's manifold relations and improving his condition here and now; and the excess of feeling and enthusiasm which before found expression in prayer and praise, in religious rituals, now directed by enlightened thought and high moral purpose, seeks satisfaction in working for Humanity.

#### The Cassadaga Picnic.

To the Editor of the Religio-Philosophical Journal:

Cassadaga Lake is really a trine sisterhood. Three lakelike blend into one by narrow channels where you can take your fill of water-lilies as your boat glides along, hardly an oar's length from either shore; and it seems to me—if I may venture to record a first impression—as if "blending into one" every feature of the camp as well as the lakes. For once Nature and man are in harmony. It is a oneness of purpose and of action that makes itself felt as soon as you enter the gates. Each cottage seems a true home, and the camp itself—at least in such beautiful weather as we are enjoying—seems to be a home of homes.

In savage life it is the woods which shape the man, but in this era it is man who shapes the woods. It is the old wigwam life, with man master instead of servant, and these Cassadaga masters—we call them trustees by courtesy, have so blended man and woman into this official life, that beauty and use have married, and gone to house-keeping here, with the zeal and cleanliness of the pilgrim in his New England home.

Philosophers tell us that miracles are an impossibility, for it does not look like it here, for it hardly seems in accord with this era of almanacs and weather reports for

Cassadaga to have had naught but pleasant Sundays for the whole of its seven years of infant life. Fancy old Probabilities at Washington qualifying his report of an approaching storm by adding, "except at Cassadaga, which always has pleasant Sundays in camp-meeting time."

I am writing in the camp, sitting at my open window, and listening to nature as she whispers "goodnight" to the setting sun; and the two days of glorious picnic life are also passing away from the present out into the past where pleasant memories are stored for use in rainy weather. I have met many a whole-souled Spiritualist here, and grasped his hand as an old friend, though we had never met before. "I have known you through the JOURNAL," has been the introduction, hundreds of times repeated, during my recent visit to Louisville, and in the great gathering at this well-known camp. A member of your literary family, dear JOURNAL, seems to have a magnetic greeting at every station.

These have been two memorable days to me. Large audiences of experienced Spiritualists, mean an inspiration that should call out the best thought of any speaker. It is not for me to speak of the result from the standpoint of the platform, since I have been the talker; but lectures upon mediumship and the law of vibrations—scientific Spiritualism—and the development of true manhood, have been listened to with an eager attention that means future thought upon those subjects in the quiet hours of the old home.

I dare not mention names for I should have to start a directory; but every officer and indweller of this beautiful camp seems to be in a conspiracy to make life happy to those who visit Cassadaga. To all alike I tender my warm thanks and brotherly love, and my congratulations that the picnic of 1886 has proved a financial success, as well as a season of enjoyment.

CHARLES DAWBARN.

#### STURGIS ANNUAL MEETING.

To the Editor of the Religio-Philosophical Journal:

The three days' meeting at Sturgis, Michigan, advertised for the 4th, 5th, and 6th, June, (Friday, Saturday and Sunday), was quite a pleasant reunion of old friends and an occasion of much enjoyment to Spiritualists, Free-Religionists and Free Thinkers in general. Many strangers were present and also a good sprinkling of orthodox Christians, including (in, at least, one session, if not more) clergymen of different orthodox churches.

The president of the chartered society of Sturgis, Hon. J. G. Walt, presided, and Thos. Harding served as a sort of factotum, notetaker, reporter, secretary, usher and "door-keeper in the house of the Lord"—all in one! The supply of speakers was ample.—Mr. Giles B. Stebbins, A. B. French, Mrs. Woodruff, Wm. Kenyon, and Dr. Spinney. The readers of the JOURNAL of course understand that these annual gatherings are held to commemorate the building and dedication of the Free Church of Sturgis, which was the first building ever erected by Spiritualists for meeting purposes; and that event occurred 27 years ago, when they were "boycotted" out of their claim on the Baptist building next door. There, perhaps, could not be a more pleasing variety of talent or a better contrast than the speakers furnished at this June meeting. For solid argument sustained by evidence related, and uttered in chaste and cultured language, vitalized by an unquestionable sincerity and a manifest moral and intellectual magnetism, Mr. Stebbins is the man. To attract and charm the multitude, to soothe contending bigotry, and to win over by persuasive eloquence, none excel Mr. French. To explain the intricacies of psychic experiences, to relate and elucidate the difficult phases of trance, clairvoyance, psychology, etc., from a source of actual personal knowledge, is the forte of Mr. Kenyon. In all matters interesting to woman, Mrs. Woodruff is authority, and her zeal is modified by a fine understanding colored and vivified by a poetic grasp,—while Dr. Spinney, a zealous and practical member of the medical profession, imparts to his utterance an earnestness born of conviction, which a voluminous voice and an active gesture strike home to the hearer. The choir this year was an excellent one; its members did not sing, as too many do, as if they were in a hurry to get done, but "permitted every note to search for and find a sympathetic cord in the soul." I could not learn the names of all, but two of the notables of the choir were Miss Free and Mr. Rufus Spaulding.

Friday.—On the first day of the session, the time is occupied by an exchange of views by the parties present, and comparatively short addresses by the speakers who have come early and are ready to proceed; but few persons come in from abroad on Friday, and the meeting partakes more of the character of a family or social gathering than that of a general convention. Mrs. Woodruff and Mr. Stebbins were the speakers in the evening, but on Saturday, we settled down to business. A conference introduced the forenoon session, after which Mrs. Woodruff lectured; her subject was "Health." She said, "We see health every where and only health," which statement she proceeded to explain by intimating that it was real. She said, "We don't possess any thing which we do not know how to use; wealth is not possessed in a true sense unless the possessor knows how to employ it. Religion is sustained by inspiration. The babe without a mother's loving care would pine and die; so with religion. I do not encourage my child to adopt a profession for which he is not fitted; better he should dig in the earth if that suits him. Put things in their right places and you can find them again." The forenoon session closed with the song: "There's a land that's fairer than day." It was exquisitely rendered by Miss Free and Mr. Spaulding.

Afternoon.—When the conference was opened, the chair called on Mr. Harding, who said that this world in all its departments had changed so much since his boyhood that he could scarcely recognize it as the same. He referred to farming and manufacturing processes, to travel, etc. Even the cattle are not of the breed which existed when we were young; then they had very little meat to cover them; the hogs had long snouts and legs like racehorses. Even men and women are changed, but nothing has undergone so great a change as religion. The sermons of our early days were sulphurous; they were principally made up of chains and brimstone. I was so terrified by them that I hated to pass a graveyard even in broad daylight; now we may attend a respectable church every week, and in an entire year we will not hear such words as devil, hell, damnation, perdition, twice. What has brought this change? Independent thought! To whom shall we attribute the advance? To the spirits above us, who are directing the movement called "Spiritualism." He concluded by suggesting that we all become better acquainted with each other, adding, "If we knew each other better, Mr. Chairman, we should love each other more." He was followed by Dr.

Grimes who spoke on the subject of the Christian and Jewish Scripture: "They contain much of great value if comprehended, but those who profess to accept them and exemplify their teachings, do not understand them; they are too superficial in their interpretations of them."

After conference Mr. Kenyon lectured inspirationally; his subject was, "The Way of Life." He referred to the forces of nature; action and reaction, seeing and hearing, etc., are simply imperfect manifestations of perceptions. In the universe of God there is no noise. A. J. Davis uttered a great truth when he said, "A child is the receptacle of infinite possibilities." Love is the creative element of being—love is God. Referring to the tribulations of time he quoted the Roman Catholic prayer, "Oh! blessed virgin Mary, give me purgatory here on earth, that I may not be in purgatory hereafter." (The way of life for Spiritualists) he said, "is to practice what they know."

Evening Session.—There being an abundance of professional talent the conference was dispensed with and the chair called on Mr. French. The subject of his lecture was, "The Future of this World." He said: "We are interested in this world, yet look at things as we may, we live in the future. What will be the condition of our world and its inhabitants 100 or 1,000 years to come. The earth is constantly changing. The great trees of California, says a celebrated scientist, will be the last of their race. Climate, soil, and animals are changing; so is man. This is no longer a 'Yankee nation.' The future man will be perfected through the inheritance of the best qualities of all. He will develop a new government and a new religion. We import the bone and muscle from Europe, that is what is needed now for the rough work to be done. We don't import the aristocracy; we don't want them! Men are dependent upon physical conditions. We are the creatures of environment. We have given the ballot to black men and withheld it from white women. We are passing through a social revolution. No people can be more thoroughly the slaves of monopoly than we are; we have social rings, legal rings, political rings, banking rings manufacturing rings and theological rings; and if they are not broken they will ring the life out of our national liberties. We are on the eve of general co-operation, the result of which will be that labor will be artistic, every workman will be an artisan and take pride in the work of his hands. Education in our day is not what it ought to be; it neglects the higher branches; it does not refine the soul nor give that practical knowledge which would enable men and women to carve out for themselves material independence; our education stuffs every child from the same dish, without regard to his appetite." Mr. French spoke of the religion of the coming man, and said that the religion of to-morrow will not be in creeds but in deeds. This session closed with a song by the entire choir, in which some of the congregation joined.

Sunday Forenoon.—Mr. Giles B. Stebbins was first on the boards, but your reporter having been unavoidably absent, no doubt lost a treat, but has been informed that in the course of his remarks he took occasion to commend the Spiritualist publications, asked the people to extend a liberal and general support to the weekly papers, eulogized in particular many of the contributions to the RELIGIO-PHILOSOPHICAL JOURNAL, and showed that a weekly visit from one or two of the Spiritualist papers would keep the family posted in regard to the advance which the world was making in our day and generation. No intelligent Spiritualist is doing himself and family justice, who does not regularly peruse a good and reliable Spiritualist paper.

Mr. French followed Mr. Stebbins. His subject was, "Theology." Your contributor got in while Mr. F. was closing, wherein he eloquently and feelingly remarked that the older people who occupied the front seat, some of whom were nearly 90 years old, viewed "death" very differently now from what they did in their youth, and he paid a respectful compliment to their white hairs.

Afternoon.—The lectures were by Mr. Stebbins and Mrs. Woodruff; closed with a fine song by the entire choir in which the people joined.

Evening.—The session opened by the song, "Gather at the river," beautifully executed. The lecture was by Dr. Spinney, which occupied about one hour, and the balance of the time until the close was filled out by ten-minute speeches from each of the professional lecturers. Dr. Spinney is a "free lance" in lecturing. His profession is that of a physician, but he kindly volunteered to give us a talk. His subject was, "Medical Science." Physical and mental aspects of the question were touched upon. He said that pain was a blessing from God; without pain we should not know of approaching disease, or the presence of physical evil. He spoke of magnetic healers, honest and dishonest. He knew certain parties who kept 200 or 300 letters in stock already written, and when a patient wrote to them for a diagnosis of their disease, they just filled in the name of the applicant, and mailed one of these letters and pocketed the fee. These letters were all exactly alike, but carefully worded so that the deception should not be apparent. When medicine was written for these pseudo-doctors, calling themselves Spiritualists, would mail some inexpensive and worthless compound; some of those parties had but two medicines and these were supplied in all diseases. Dr. Cass' book was invaluable to "practitioners"; his receipts, compounded and sold as spiritual remedies, had made money for those detestable cheats, which the Spiritualist public do not sufficiently condemn; but some people like to be cheated, seemingly, and sometimes will even undertake the defence of the villains who have swindled them. I have not given Dr. Spinney's exact words, but the substance. He concluded by referring to the consoling and healing power of sympathy and love.

Mrs. Woodruff followed in a ten minute speech. Referring to the previous lecture she said that there was more evidence that man is a spiritual being than that he is a physical being. She was succeeded by Dr. Kenyon who gave us an item or two of his experience, very interesting and as evidence of external spirit control conclusive. Mr. French came next. He referred in glowing and flowery sentences to the happy and beautiful prospect before us, and Mr. Stebbins summed up, saying, "Spiritualism is verified and fortified by facts," and he recited a remarkable circumstance of the return of the spirit of the millionaire, A. T. Stewart, through a lady of society in New York, who did not wish to be known as a medium, which communication convinced a practical business man who had previously been careless or unbelieving.

The presiding officer, Mr. J. G. Walt, then arose and thanked the audience for the respectful hearing they gave to the speakers through the entire three days and for their gentle deportment and patient attention to the proceedings, and the excellent order which they preserved, frequently under trying circumstances. "We shall all never meet again,"

he said; "some of us will have passed the line before another June meeting, but there is comfort in contemplation of our future; there is true and lasting consolation in the knowledge that there is no death, no final separation, but that we shall all be again united and live in the enjoyment of fraternity and peace." Concluding song, "There's a land that is fairer than day." Then the chair called on Mrs. Woodruff to pronounce the final benediction, which she did, and the meeting closed.

A circumstance occurred at this year's June meeting which shows what an ordering, loving, calm and thoughtful people the Spiritualists are. The weather was very warm and although several of the meeting-house windows were open, many suffered from the heat and adulteration of the atmosphere caused by the exhalation of so large a concourse of persons. While Mr. French was speaking a lady member of the choir fell to the floor in a faint, but there was no disorder; the chairman at once came forward and requested the people not to leave their seats, as the sick lady would be attended to by her friends. Three or four ladies then took her from the house quite calmly, and the business proceeded; not one in the house but seemed capable of over-coming curiosity and anxiety by a good calm judgment and cultivated instincts. This is a feature of character to be found among Spiritualists which should not be overlooked, nor the circumstance forgotten in a report of a Spiritualist gathering. Oh! how it grows, how it is spreading; how it is softening the asperities of this mundane life; how it is purifying and civilizing this Spiritualism; this science, this philosophy, this religion of head and heart! A vast avalanche is rolling down the mountain; that mountain whose top is kissed by the warm rays of the sun of truth and righteousness, and that avalanche is crushing opposition as it rolls. The dark valleys which have been hidden from the sunlight by the towering rocks and hills, shall be visited by light, health and verdure; the proud, the tyrannical, the self-loving, shall be laid low, and gentleness, purity and worth shall be exalted. Self-assertion shall not rule forever; modest genius and true talent shall be elevated and protected. The night is far spent, the day is at hand! Even the materialists who have scoffed, shall be the recipients of its blessings.

Sturgis, Mich.

THOS. HARDING.

#### NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The Children's Progressive Lyceum met in the Temple, Sunday the 6th, at 2:30 o'clock P. M., with a marked increase in attendance. Conductor D. N. Ford, who was at his post of duty, called the session to order. After singing by the full school, the Guardian, Mrs. Pierce, and her assistant, Mrs. Smally, lead the banner march, Mrs. Whitmore officiating at the piano. The regular work of the Lyceum followed, consisting of recitations and responses to the question, "What can you say of music?" The exercises were interspersed by a song by C. W. Sullivan, and selections upon the piano by Mrs. Eva Casell.

Mr. Charles W. Sullivan, of Eagle Cottage, was called upon to tell the Lyceum what he saw through his clairvoyant powers, that would be of interest to the school. The request took Bro. Sullivan entirely by surprise, for although it had been known to many of us present that he was blessed to a large degree with spiritual vision, yet he had never made a public demonstration of the beautiful powers; nevertheless he stepped forward and in a brief apology for what he might say in his humble way, he gave some beautiful word-pictures of scenes presented to his view at different times in the Temple, of spirit children appearing there and taking part in all the Lyceum work, just as much interested in the march, singing, recitations and responses as were any of the children in the mortal form. Mr. Sullivan also saw many of the old workers in the spiritual ranks that had passed to spirit-life, who still maintained their places in the march beside the Guardian and her Assistant, or upon the platform and beside the friends in the audience. We all felt that we had received a spiritual treat, and we hope that Mr. Sullivan will let the beautiful light shine in the future and not hide it under a bushel.

In my notes of last week I referred to a series of sances that had been inaugurated here to investigate the phenomenal work of independent oil-picture painting, through the mediumship of a lady by the name of Debar. Up to the present time, I learn that only one sance has been had, and that the prospects of having the remaining nine sances carried out is not promising, owing to some financial mismanagement. I hope the above is correct, rather than that honest investigation should be the cause of failure.

The Directors of the Onset Bay Grove Association had a meeting at their office Saturday evening, June 5th, to further perfect the arrangements for the coming camp meeting.

The carpenters report more cottage building at the Grove at present than has ever been under way at the same time in any season since the Grove was opened.

Onset, Mass., June 7th, 1886.

W. F. CURRIER.



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The Scarlet Sin.  
Embezzlement.  
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# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO  
ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 18.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—The Alleged Hindu Legend of Adam and Eve.  
SECOND PAGE.—Several Good Reasons. A Fertilized Church. Judge Holbrook's Texas Letter. A Christian, Swedenborgian and Spiritualist United in One Man. Spiritualism and Capital Punishment.  
THIRD PAGE.—Woman and the Household. Plain Letters on Memorization. Jacobus Inaudi, the Calculating Youth. Orion Camp Meeting. Magazines for June not before mentioned. New Books Received. Book Reviews. Miscellaneous Advertisements.  
FOURTH PAGE.—The Unitarian Controversy. Muste as a Factor in Worship. Teachings of Prominent Ministers on Last Sunday. The Editor's New York Conference Speech. General Items.  
FIFTH PAGE.—An Astonishing Phenomenon. Utterance of a Medium from the West to Lake Pleasant Camp Meeting. A Red Letter Day for the "Chicago Mail." The Mineral Springs at Colfax, Iowa. Miscellaneous Advertisements.  
SIXTH PAGE.—In Years to Come. Anesthetic Revelations. Mediums Fought Out the Mediums of a Woman who had Committed Suicide. An Extraordinary Battle. A Contractor's Ghost Story. An Extraordinary Dream Vision. A Haunted House. Swedenborg. A Strange Coincidence. The Physical World. At the Home of Mrs. Helmeck. A Fraud. Ex-Edgar Cross Denies It. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—A Liberal Offer. Anxious to be Believed. Miscellaneous Advertisements.  
EIGHTH PAGE.—False Teaching. Notes from Onset. General News. Miscellaneous Advertisements.

## THE ALLEGED HINDU LEGEND

### ADAM AND EVE.

Lieutenant Wilford's Adam and Eve.—Sir William Jones and the Hindu Shem, Ham, and Japhet.—Brahmanic Impositions upon Lieutenant Wilford.—Monseigneur Jaccoliot's Adam and Eve.—W. H. Chaney's and Dr. Milton Woolley's Adam's Peak.—Colonel Robert G. Ingersoll's Hindu Adam and Eve.—S. P. Putnam's Poem of Adam and Eve.

BY WM. EMMETTE COLEMAN.

The recent publication of a poetical version of an alleged Brahmanic legend of the first human pair bearing names similar to the Hebrew Adam and Eve furnishes fitting occasion for an examination of the genesis and growth, and of the truth or falsity of the stories current regarding this so-called Sanskrit legend. In the first place, I assert unqualifiedly, what every Sanskrit scholar knows, that no such legend or narrative has ever been discovered in Sanskrit literature, and that all the stories thereat are forgeries and falsehoods. The facts in this matter I shall now present.

The first intimation given the world, if I mistake not, of the first human pair being called in Sanskrit by names identical with those in the Hebrew Scriptures, emanated from Lieutenant (afterwards Colonel) Francis Wilford in an essay "On the Chronology of the Hindus," published in the fifth volume of *Asiatic Researches* (London reprint, 1807, pp. 241-256). On page 247 Lieut. Wilford states that from Brahms proceeded *Shayambhuva*, who is the first *Menu*: they call him *Adima*, (or the first, or *Protogonos*); he is the first of men, and *Paramapuruasha*, or the first male. His help-mate, *Priyiti*, is called also *Saturupa*: She is *Adima* (2) or the first: She is *Purajani*, or the mother of the world: She is *Iva*, or like *I*,—the female energy of nature, or she is a form of, or descended from *I*. It will be observed, that even according to this statement of the Lieutenant, which he claimed to have derived from the Hindu *Puranas*, the names *Adima* and *Iva* are not asserted to be the usual, ordinary specific names of the first pair. They are mentioned as subsidiary or minor appellations bestowed upon the male, *Shayambhuva Menu*, and the female, *Priyiti* (properly *Prakriti*). So even were these names found in Sanskrit literature, as thus alleged, it would be of minor import. Despite the fact that, by his own showing, these names were of such minor import, Lieut. Wilford picks them out, and throughout the rest of his essay, lugs them in, either singly or coupled together, as if they were indeed the special, particular names of the first man and woman in the *Puranas*, Vedas, etc. In one place he says, "It is said in the Vedas, that I am assured by learned pundits, that these three sprang in a mortal shape from the body of *Adima*." In another passage he informs us that "In the same *Puranas* we are told that *Brahma*, being disappointed, found it necessary to give two sons to *Adima*, from whom, at last, the earth was filled with inhabitants." And in several places he favors us with lists of the alleged posterity of *Adima* (or *Adim*, as he contrives to call him, in order to make the word as near to *Adam* as possible), and *Iva*.—In Lieut. Wilford's essay, however, are nothing reminiscent of the Hebrew Adam and Eve except the bare names. Nothing is alluded to regarding the Garden of Eve, the serpent, the temptation, the fall, Cain and Abel, etc.

In an admirable essay by Professor Max Mueller "On False Analogies in Comparative Theology," published in the *Contemporary Review*, April, 1870, and republished in his *Chips from a German Workshop*, vol. v, pp. 98-132, New York, 1881, is found a summary of the circumstances attending the publication of Lieut. Wilford's "marvelous discoveries and the disastrous denouement of the matter, extracts from which are here-with appended.

"Convinced that the Brahmins possessed in their ancient literature the originals, not only of Greek and Roman mythology, but likewise of the Old Testament history," says Prof. Mueller, "he [Lieut. Wilford] tried every possible means to overcome their reserve and reticence. He related to them, as well as he could, the principal stories of classical mythology and the leading events in the history of the Old Testament; he assured them that they would find the same things in their ancient books if they would but look for them; he held out the hopes of ample rewards for any extracts from their sacred literature containing the histories of Adam and Eve, of Deucalion and Prometheus; and at last he succeeded. The coyness of the

It is true that such words as *Adims* and *Iva* are found in Sanskrit, but not as proper names. I have failed to find one instance of their use in the *Puranas* or elsewhere as names of the first human pair, or as proper names at all. Etymologically considered, the two words have not the remotest connection with the Hebrew Adam and Eve (or *Khavah*). In Sanskrit the word *adi* means "beginning, first-fruits, first, prior, prime, pre-eminent"; and it is a word in very frequent use. From this is derived *adima*, signifying "first, prior, primitive, original"; and it is not in such frequent use. *Adims* is an adjective, not a substantive; and, while the word could readily be used in Sanskrit in speaking of the first man, just as in English one might say "Adam was the first man," yet to call the first man *Adims* in Sanskrit would be as witless as to say in English that Adam's name was "First" or Eve's name was "First." The statement of Wilford that the first *Mannu* was ever called *Adims*, as an appellation, is unwarranted and unsupported by Sanskrit literature. The Hebrew word *Adam* means, when applied to the first man, "earthborn," being derived from *adamah*, "the ground,"—that is, made or formed out of the ground. The resemblance of the two words in Hebrew and Sanskrit is then purely accidental. They belong respectively to widely-differing families of languages,—one being Semitic, and the other Aryan. Such accidental resemblances in variant languages, and even in the same language, are often encountered. In English there are many cases of two or more words similar or identical in orthography and pronunciation which have entirely distinct derivations and etymological history.

The Sanskrit word *eva* signifies "like, in the same manner as, as it were, in some measure, perhaps, almost, just so, indeed, very," etc. It is not a proper name, and has no application to *Prakriti* or to the mother of mankind. Lieut. Wilford's statements about *Iva* are the veriest nonsense. In Hebrew *Eve* is *Khavah*, signifying "living" or "life." From *Khavah* was derived the Greek form *Heka*; thence the Latin *Eva*; thence the French and English *Eve*. Note the wide difference between the two words *Khavah* and *Iva*. It is the accidental resemblance between the modern English word *Eve*, and the ancient Sanskrit *eva* that has led people to foolishly imagine a connection between the Hebrew *Khavah* and the imaginary Sanskrit woman *Iva*.

THE HINDU (?) *SHEM, HAM, AND JAPHET*. Much more remarkable than the *Adima-Iva* discovery was the narrative of the Hindu *Shem, Ham, and Japhet*, which both Lieut. Wilford and Sir Wm. Jones vouched for as forming a part of the *Padma Purana*. An exact translation of this narrative is published by Sir Wm. Jones in the third volume of *Asiatic Researches* (1807 edition, pp. 465, 466), and from it I extract the following:

"1. 'To Satyavarmata, that sovereign of the whole earth, were born three sons; the eldest, *Sherma*; then *Charma*; and, thirdly, *Jyapeti* by name.

"4. 'One day by the act of destiny, the king, having drunk mead,

"5. 'Became senseless, and lay asleep naked; then was he seen by *Charma*, and by him were his two brothers called.

"6. 'To whom he said: What now has befallen? In what state is this our sire? By those two was he hidden with clothes, and called to his senses again and again.

"7. 'Having recovered his intellect, and perfectly knowing what had passed, he cursed *Charma*, saying: Thou shalt be the servant of *Servants*;

"8. 'And, since thou wast a laughing in their presence, from laughter shalt thou acquire a name. Then he gave to *Sherma* the wide domain on the south of the snowy mountain.

"9. And to *Jyapeti* he gave all on the north of the snowy mountain; but he, by the power of religious contemplation, attained supreme bliss."

As indicative of the close parallel between the above and the biblical narrative, it should be noted that the Hebrew form of the name *Ham* is *Khame*, and the present-day, more correct, transliteration of the Sanskrit *Charma* is *Khama*.

BRAHMANIC IMPOSITIONS UPON LIEUTENANT WILFORD.

In an admirable essay by Professor Max Mueller "On False Analogies in Comparative Theology," published in the *Contemporary Review*, April, 1870, and republished in his *Chips from a German Workshop*, vol. v, pp. 98-132, New York, 1881, is found a summary of the circumstances attending the publication of Lieut. Wilford's "marvelous discoveries and the disastrous denouement of the matter, extracts from which are here-with appended.

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Pandita yielded; the incessant demand created a supply; and for several years after essay appeared in the 'Asiatic Researches,' with extracts from Sanskrit MSS., containing not only the names of Deucalion, Prometheus, and other heroes and deities of Greece, but likewise the names of Adam and Eve, of Abraham and Sarah, and all the rest.

"Great was the surprise, still greater the joy, not only at Calcutta, but at London, at Paris, and all the universities of Germany. The Sanskrit MSS. from which Lieutenant Wilford quoted, and on which his theories were based, had been submitted to Sir W. Jones and other scholars; and though many persons were surprised, and for a time even incredulous, yet the fact could not be denied that all was found in these Sanskrit MSS., as stated by Lieutenant Wilford." Prof. Mueller then quotes Sir Wm. Jones's endorsement of the good faith and accuracy of Lieut. Wilford's extracts and translation, giving in full Sir Wm. Jones's translation of the *Shem, Ham, and Japhet* narrative. After which Prof. Mueller continues as follows:—"After this testimony from Sir W. Jones—wringing from him, as it would seem, against his own wish and will—Lieutenant Wilford's essays became more numerous and more startling every year.

"At last, however, the coincidence became too great. The MSS. were again carefully examined; and then it was found that a clever forgery had been committed; that leaves had been inserted in ancient MSS., and that in these leaves the Pandita, urged by Lieutenant Wilford to disclose their ancient mysteries and traditions, had rendered in correct Sanskrit verse all that they had heard about Adam and Abraham from their inquisitive master. Lieutenant (then Colonel) Wilford did not hesitate for one moment, to confess publicly that he had been imposed upon; but in the meantime the mischief had been done, his essays had been read all over Europe, they retained their place in the volumes of the 'Asiatic Researches,' and to the present day some of his statements and theories continue to be quoted authoritatively by writers on ancient religion" (l. c. pp. 109-109).

In the eighth volume of *Asiatic Researches* (1807 ed., pp. 247 et seq.) is found Captain Wilford's confession of the forgeries palmed off upon him by his Brahman Pandita. They were of three classes. In the first, only a word or two had been altered; erasures were made in the MSS. and other names inserted. The second class consisted of cases where whole legends had been materially altered. The third class, and the most numerous, embraced those legends written wholly out of the Pandita's own mind,—wholesale forgeries *per se*. The *Shem, Ham, and Japhet* narrative, claimed as an extract from the *Padma Purana*, was of the third class. "Unfortunately," says Wilford, "there is not a word of it to be found in that *Purana* (p. 254). "Comparative philology," says Max Mueller, "has taught us again and again that when we find a word exactly the same in Greek and Sanskrit we may be certain that it cannot be the same word; and the same applies to Comparative Mythology. The same god or the same hero cannot have exactly the same name in Sanskrit and Greek, for the simple reason that Sanskrit and Greek have deviated from each other, have both followed their own way, have both suffered their own phonetic corruptions; and hence if they do possess the same word, they can only possess it either in its Greek or its Sanskrit disguise. And if that caution applies to Sanskrit and Greek, members of the same family of languages, how much more strongly must it apply to Sanskrit and Hebrew! If the first man were called in Sanskrit *Adima*, and in Hebrew *Adam*, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech, or we should be driven to admit that *Adam* was borrowed by the Jews from the Hindus, for it is in Sanskrit only that *Adima* means the first, whereas in Hebrew it has no such meaning" (*Chips*, v. 110, 111). But, as we have seen, *Adima* is not the name of the first man in Sanskrit and it and *Adam* are not the same word; hence there has been no borrowing on either side.

As illustrative of accidental coincidences of this character, reference may be made to the Tahitian tradition found in Ellis's *Polynesian Researches*, London, 1829, II. 23, and cited by Max Mueller (l. c. p. 111), that the name of the first woman was *Ivi*, pronounced *Eve*,—so called because she was made from a bone of the first man, and *Ivi* means bone in Tahitian.

MONS. JACCOLIOT'S ADIMA AND HEVA. Aside from Lieutenant Wilford's statements, we hear nothing more of Sanskrit literature containing accounts of a Hindu Adam and Eve, until the publication about 1870 of a French work by Mons. Louis Jaccoliot entitled *La Bible dans l'Inde, Vie de Jesus Christa* ("The Bible in India—Life of Jesus Christa"). This book may be said to cap the climax of nineteenth-century literary imposture and forgery. It is a disgrace to literature in general and to freethought literature in particular, being scarcely more than a collection of spurious quotations and mistranslations from the Vedas, the Code of Manu, the Bhagavad-Gita, etc. The ignorance of its author is only excelled by his impudence. A more miserable collection of falsehoods and forgeries the world has rarely seen. In this precious book we for the first time are favored with the pretended story of the Hindu Adam and Eve in *extenso*, including the temptation, the fall, and the expulsion from Paradise. Shortly after its origi-

nal publication, Max Mueller critically reviewed it in the essay I have already referred to and quoted from in speaking of Lieutenant Wilford. The subjoined citations from Prof. Mueller suffice to show the true character of this book.

"If this book," says Mueller, "had been written with the pure enthusiasm of Lieutenant Wilford, it might have been passed by as a mere anachronism. But when one sees how its author shuts his eyes against all evidence that would tell against him, and brings together, without any critical scruples, whatever seems to support his theory that Christianity is a mere copy of the ancient religion of India, mere silence would not be a sufficient answer. . . . The Old and New Testaments are found again in the Vedas, and the texts quoted by M. Jaccoliot in support of his theory are said to leave it without doubt. *Brahma* created *Adima* (in Sanskrit, the first man) and gave him for companion *Heva* (in Sanskrit, that which completes life). He appointed the island of Ceylon for their residence. . . . I must warn my readers. . . . that what M. Jaccoliot calls a simple translation from Sanskrit is, as far as I can judge, a simple invention of some slightly mischievous Brahman, who, like the Pandits of Lieutenant Wilford, took advantage of the zeal and credulity of a French judge."

After refuting a few of the many ludicrous and absurd statements in M. Jaccoliot's book, concerning Adam and Eve, Moses, Zoroaster, Jesus, Christa (?), etc., Prof. Mueller continues: "It is difficult, nay, almost impossible, to criticize or refute such statements, and yet it is necessary to do so; for such is the interest, or I should rather say the feverish curiosity, excited by anything that bears on ancient religion, that M. Jaccoliot's book has produced a very wide and deep impression. It has been remarked with some surprise that Vedic scholars in Europe had failed to discover these important passages in the Vedas which he has pointed out, or, still worse, that they had never brought them to the knowledge of the public. . . . It is simply the story of Lieutenant Wilford over again, only far less excusable now than a hundred years ago. Many of the words which M. Jaccoliot quotes as Sanskrit are not Sanskrit at all; others never have the meaning which he assigns to them; and as to the passage from the Vedas (including our old friend the Bhagavad-Gita), they are not from the Vedas, they are not from any old Sanskrit writer—they simply belong to the second half of the nineteenth century. What happened to Lieutenant Wilford has happened again to M. Jaccoliot. . . . M. Jaccoliot has, no doubt; found out by this time that he has been imposed upon; and if so, he ought to follow the example of Colonel Wilford, and publicly state what has happened. Even then, I doubt not that his statements will continue to be quoted for a long time, and that *Adima* and *Heva*, thus brought to life again, will make their appearance in many a book and many a lecture-room" (l. c. pp. 123-129).

I am sorry to state that Prof. Mueller's charitable anticipations regarding M. Jaccoliot's conduct have not been verified. So far from admitting the errors and falsehoods in his *Bible in India*, he shortly afterwards published another book in reply to the criticisms upon his first one, in which he defended the truth of his former work; and ever since then he has been publishing volume after volume of the same general character, until over twenty such *melanges* of nonsense and forgery have been thrust upon the public; and he is still engaged in book-making. M. Jaccoliot is a Spiritualist, and in his book upon the Spiritualism of India, and in various articles in periodicals, he has favored the world with the most astounding narratives of marvelous occult phenomena witnessed by him. Of course, there is no more truth in these stories than in his other writings. No reliance can be placed in anything emanating from the pen of this facile French romancer. Notwithstanding this, M. Jaccoliot's alleged spiritualistic experiences in India are often quoted in spiritual journals as actual facts. While there is a large quantity of folly in M. Jaccoliot's productions, they are not all merely the outcome of folly. There is equally as much knavery manifested. It is evident that the forgery does not all emanate from the Brahmins and Pandits. Prof. W. D. Whitney, America's greatest Sanskritist, brands Jaccoliot as a "bungler and a humbug" (quoted in *Leis Unveiled*, II. 47), and in a letter to me of June 13, 1883, published shortly afterward in the JOURNAL, Prof. Whitney says, "All that you assert against Jaccoliot is the truth itself; a humbug and a deceiver he is from beginning to end, and, as I cannot help believing, also a deliberate one."

Again, Max Mueller (*Science of Religion*, New York, 1882, pp. 20, 21), speaking of the purported passages from the Brahmanic sacred books in the *Bible in India*, says, "No Sanskrit scholar would hesitate for one moment to say that they are forgeries," and he calls these forged passages from the Vedas "the folly of the nineteenth century, and not of the childhood of the human race." John Fiske, of Harvard University, one of America's soundest scholars, a non-Christian scientific rationalist, one of the Herbert Spencer school of philosophy, calls Jaccoliot's *Bible in India*, "a very discreditably performance," written by a man ignorant of the very rudiments of the subject which he professes to handle" (*Myths and Mythmakers*, pp. 235, 236). The New York Nation, one of the leading American exponents of the best scholarship of the age, in the number for July 7, 1881, in

speaking of Max Mueller's essay above quoted, says, "Practically, the most valuable part of it is its exposure and denunciation of Jaccoliot's 'Bible in India,' that worthless work, half-ignorant and half-lying, which in our country also has obtained, in certain circles, a strange popularity and credence, and has to be constantly combated in the interests of sound knowledge."

In sorrow be it said that a certain class of virulent antichristian writers in America are so violently opposed to Christianity, and so unconscientious in the use of arguments and asserted facts, against that form of faith, that, although fully conscious of the thorough exposure of the forgeries of Jaccoliot by Sanskritists, they still make use of his exploded falsehoods in their attacks on Christianity, and defend the truth of his forgeries. Among those thus guilty have been Dr. Milton Woolley, Kersey Graves, D. M. Bennett, and W. H. Burr (or "Antichrist"). In their defense of M. Jaccoliot, Messrs. Graves, Woolley, and Burr have not hesitated to ridicule and abuse Max Mueller, John Fiske, Prof. Whitney, and others, for having told the truth about the "humbug" Jaccoliot. Such disregard of fairness, saying nothing of common sense, merits severest censure from every lover of truth, whether Christian or skeptic. An opponent in controversy who knowingly uses falsehood or forgery renders himself despicable in the sight of every honest person.

## ADAM'S PEAK.

In 1881, Mr. W. H. Chaney published in the *Scientific Investigator* of Portland, Oregon, a series of articles, based almost wholly upon Jaccoliot's *Bible in India*, claiming that the Bible and Christianity were derived from India. Jaccoliot's Adam and Eve story was included in the series, and in attestation of its truth Mr. Chaney cited the fact that a certain mountain in Ceylon was called Adam's Peak, after the Hindu first man, *Adima*. A certain Dr. Milton Woolley, a freethinking "crank" who published a bulky volume to prove that the entire Bible is unbiological, and is from beginning to end a symbolical narrative of astronomical and meteorological phenomena,—one of the most absurd works ever published,—in replying to an article of mine, in 1881, denying the truth of Jaccoliot's Adam and Eve story, paid his respects to me in the following characteristic manner: "But that cock-and-bull story of Jaccoliot about *Adima* and *Heva* in Ceylon is a forgery from first to last." Now I am afraid Wm. Emmette Coleman never read his geography about Adam's foot print in the rock on the top of Adam's Peak in Ceylon. Neither has he read of *Adima* and *Heva*, or *Iva*, in vol. 5 of the *Asiatic Researches*, notwithstanding his perfect familiarity with Sanskrit literature. Now, Dr. Woolley knew perfectly well that the "Adima and Iva" in the *Asiatic Researches* was a forgery. His writings show that he was familiar with Lieutenant Wilford's exposition of the forgery in vol. VIII. of the *Asiatic Researches*, as well as with Max Mueller's account of the imposition practiced on Lieutenant Wilford above quoted. And yet, he quotes this forgery, and defends Jaccoliot's forgeries at length to prove the truth of the narration of the Hindu Adam and Eve! Comment is unnecessary.

The amazing ignorance, on the one hand, or the amazing audacity, on the other hand, of Messrs. Chaney and Woolley, in quoting the name of Adam's Peak as evidence of the existence in India of a Hindu legend of Adam and Eve, is indeed remarkable. As the origin of the name "Adam's Peak" is known to almost every person of average intelligence, it is a little strange that it could have been unknown to both these gentlemen, or, if really unknown, that they should not have inquired into the matter before exposing their ignorance in print.

Why is this mountain called Adam's Peak, and who thus named it? What connection has or had the Hindus or the Singalese with this name? The following excerpt from Chambers's *Encyclopaedia* tells in a few words the whole story (article "Adam's Peak"): "Adam's Peak is the name given by the Arabs, and after them by Europeans, to the highest summit of the island of Ceylon. . . . The native name was formerly *Samanakuta*, mountain of the gods; its present name is *Samanakuta*, the rock of *Saman* (a mountain god). By the Buddhists it is called *Sapada*, i. e., 'footsteps of fortune' (felicity), from the print of Buddha's foot still believed to be visible upon it. . . . The Arabic legend relates that Adam here bestowed his expulsion from Paradise, and stood on one foot till God forgave him." Appleton's *American Cyclopaedia*, I. 110, states that the footprint was "ascribed by the Mohammedans to Adam after his expulsion from Paradise (placed in the vicinity of Ceylon), whence the peak derived its name." See also *Encyclopaedia Britannica*, article, "Adam's Peak"; *Larousse's Grand Dictionnaire Universel*, I. 60; *Johnson's Cyclopaedia*, I. 20; *Steven's Adam's Peak, legends, traditions, etc.*, passim; *Reclus's History of a Mountain*, New York, 1881, pp. 164 and 165; and *Martinez's Ancient Hindoostan*, I. 361, 362; II. 242.

It is seen that the Hindus and Singalese have no connection with the name Adam's Peak, the native name being quite different; that the height was first so called in the Middle Ages by the Mohammedan Arabs, who is accepted by them as the first man; and that only crass ignorance or something worse could ever advance this name as proof of the existence of a Hindu legend of Adam and Eve.

(Continued on Eighth Page.)

\*Adam and Eve. A New Version. By Samuel P. Putnam. 21 pp., 12mo. New York: The Putnam Press.



Dr. J. C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."







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CHICAGO, ILL., Saturday, June 26, 1886.

The Unitarian Controversy.

Our readers are interested in all phases and changes of religious thought and therefore this matter deserves their attention. In the days of Channing, sixty years ago or more, Unitarianism started with the idea of the Divine Unity as opposed to the Trinity. It was emphatically Theistic, the one God its central thought; Deity, the loving Father, and not the oriental despot of old theology. The dignity of man, his capacity for endless growth and culture, and the demand for a higher spiritual standard, and a nobler and purer life, and for reason in religion, went with its theistic idea. Immortality was also emphasized, and Jesus held as the great example, the divine son of God.

Theodore Parker, held as a heretic by most Unitarians in his life, but in high standing with them to-day, believed in Deity and immortality, and upheld his belief in words full of power and earnestness. Of late a tendency has grown, especially in the west, to make ethics rather than religion the ground of unity and the leading thought. Deity and immortality are nearly dropped out of the later statements of opinion of the western conferences, and "Freedom, Fellowship and Character" take their place.

Sympathy with the Free Religious movement and with ethical movements is emphasized more than the old religious and spiritual standards. It is just to say that the decided majority of those who uphold these new methods are theists and believers in the life beyond, but dislike anything that approaches a dogmatic creed. Unitarianism is strictly congregational; that is each church or society manages its own affairs in its own way, while conferences can advise but cannot legislate—a good method this.

The present agitation is brought out by the ground taken by Rev. J. T. Sunderland, secretary of the western conference for two years (but now retired, and a successor of opposite views chosen this spring), and by an "Open Letter" to him from Rev. Rowland Conner of East Saginaw. Unity takes up the matter, and Messrs. Joffe, Gannett, Blake and other Theists and believers in immortality (most of them,) side with Mr. Conner, who is an agnostic, and has not for years made any clear avowal of statement of any belief in Deity or immortality, but is a teacher of good morals and a man of good personal character.

At the late annual conference of the Western Unitarian Association at Cincinnati, in May, the matter was earnestly discussed, several resolutions embodying the statement of a belief in God and immortality were voted down, and this one from Rev. Mr. Gannett was carried by the decisive vote of 34 to 10.

Resolved: That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and righteousness and love in the world.

This reads well by itself, yet it must be looked at as the ruling out of any statement of belief in Deity or in a future life by a body calling itself Christian, and doing this so broadly that Robert Ingersoll as well as Rowland Conner, the atheist, the materialist and the agnostic, can become Unitarian clergymen any time they please.

It is a singular position for such a body of men to occupy, and it looks as though consistency requires them to say they are not Christians. There is a shadowy lack of definite aim, a want of something clear to stand for and uphold. Have these able men failed to see that the real and vital issue to-day is between materialism and a spiritual philosophy, such as Channing and Parker so ably advocated?

dim and aimless statement weaken Unitarianism? In asking these questions we would bear in mind that many Unitarians seek for the upbuilding of spiritual ideas, yet think this lack of stating them the best course.

If they feared dogmatism, that could be avoided by such a method as was adopted in 1833 by the American Association of Spiritualists. They prefaced their declaration of principles by saying: "While no assent to a fixed creed is required, the following statements embrace the leading ideas accepted and sacredly cherished by most of our members, and we hold to the right and duty of their amendment when called for."

On Sunday, June 13th, at Central Music Hall in this city, Prof. Swing spoke to his large audience on "The Unitarian Controversy," in a most frank and friendly spirit. We extract from his discourse as follows:

For a number of years there has been in the Unitarian Church an anti-creed party, a party which felt that any commitment of belief to writing would be a signing away of liberty. By common consent the anti-creed section has had its way; but within the last year or two this anti-creed idea has grown until quite a number of the Unitarian clergy deem it an intellectual servitude to be required to believe in Christ at all, or in a future life, or in a God as a personal, conscious soul.

The objection to "creeds" as written by the orthodox denominations lay not in the fact that they were written, but in the fact that they contained hundreds of useless articles and many articles not true; much extraneous matter, much unintelligible matter. If a creed should state that: he who imitates Christ is worthy of all good, it is not good doctrine, but if it goes on to write that he must have been decreed to imitate Christ, must have been immersed or sprinkled, must have been miraculously regenerated, must believe in the flood of Noah and in the creation of woman out of man's rib, must accept of the Trinity, of the idea of total depravity and of the fact and omnipotence of the devil, the creed dies of impotence; not because it was written, but because it was untrue. Neither truth nor utility nor logical sequence. But because creeds were once thus burdensome, and even injurious, we cannot infer that a modern church imperils its liberty if it writes down two or three simple articles of belief. The reaction from the long prayers of the pharisees who conducted their wearisome repetitions at the street-crookings was not found in the total extinction of such worship, but in the simplicity of the Lord's Prayer.

When the Unitarian Church was young it baled creeds, because a "creed" meant then a large assemblage of dogmas of doubtful truth and of more than doubtful value. Channing said in that golden age: "My aversion to human creeds gains strength because they separate us from Jesus Christ. When I bring into the contrast with the New Testament, into what insignificant do they sink? What are they? Skeletons, freezing abstractions, metaphysical, abstractions of intelligible dogmas! and yet I am to regard these as expositions of the fresh living truth which came from Jesus! There is but one way of learning Christ: we must place ourselves near him and see him, hear him and follow him." Such utterances assure us that Channing objected to creeds because they did not express the person and life of Jesus Christ. The modern advanced Unitarian dislikes them for a very different reason; because they separate from that morality which may not believe in a God or in a future existence. The early Unitarians wished to be nearer God and Jesus; the latest Unitarian thought wishes to draw nearer to simply the human part of the universe and make optional a God, a Jesus, an immortality, so separate as not to great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years.

The desire to possess a Unitarianism so unwritten and so broad as to admit any preacher who believes in liberty, brotherhood, and a moral life, seems much like the logic of a temperance society which should have no pledges so unwritten and so vague as not to impel the individual liberty of any one who might not wish to refrain from the glass.

This strange aimlessness is not the less evident or less foolish for being unwritten. It would seem high time for Unitarianism to gather up its intellectual and emotional jewels and to string them or set them into a creed; or, if they only have one great doctrine to set it as a rich and solitary gem. Indeed, the need need not be written or set down, but it is evident that it is heard and felt in all the sermons preached and in the prayers and hymns of the sanctuary; it need only be a pervading spirit, as easily detected in the sermons of Dr. Elliott and Brooks Herford in our day as it was seen in the sermons of Dr. Priestley in the last century. His piety and zeal were great. His fellowship reached out and made the orthodox friends; and loved him, and his hope of immortality was salutary. Thus very definite was old Unitarianism because its creed, though not reduced to any printed formula, was the pervading spirit of the Son of man. Christ himself had no printed or written doctrine, but he was as compact as a piece of marble, as definite as a life.

Our times ask for a creed in Christianity and in religion just as earnestly as they ask for principles in politics or in agriculture or in mechanics, but our age differs from the past by asking for ideas which may become at once a path of life, an element in character. It is childish to demand that these principles be kept away from pen and type. The unwritten religion of the Indians and Negroes has been as bloody as any of the printed creeds. The widows who have been burned in India and the slaves who have been swung to and fro by books in the flesh have suffered at the bidding of an unwritten creed, and yet our Unitarian friends wish to avoid the misfortune of written or printed words, not perceiving that the blessings and calamities of religion have not come from what was upon paper, but from what lay in the mind.

By the date there should be some valuable principles in the Unitarian mind. It is almost as old as Trinitarianism. It is seen in the second century. It became very visible in the fourth century under the leadership of Arius. The belief that Christ should not be thought God burst forth into full flame soon after Luther awakened thought and founded some degree of personal liberty. Calvin attempted to check this doctrine when he burned Servetus; and at Smithfield the effort was renewed by the burning of Wright and Leighton, but the doctrine went onward until it colored deeply such minds as John Milton and John Locke. Thus having attained a good age in our world, and having come through such great intellects as Priestley, Channing, Parker and Martineau, it should contain now some precipitations of pure gold, and should be fully ready to write or speak or print its cardinal principles.

Many of the best Unitarians have faith in the "unwritten creed" of which Prof. Swing speaks, yet it seems a mistake that the Western Conference, choosing to make a statement, which is a sort of creed, should so decidedly leave out great and permanent ideas and only use glittering generalities.

All confirms our view of the Unitarian and "liberal Christian" situation. While wisely leaving behind the dogmas once held as essential, they are in danger of turning away from great truths of the soul and from the deepest experiences and most significant facts of all ages and of our own time. Their path leads either to Spiritualism or Materialism.

It must not be supposed that those who differ from Mr. Sunderland and his friends are therefore and necessarily agnostic or materialistic in their tendencies. The larger part of them are probably not so. What personal feeling may have weight we know not, but a wholesome dread of sectarian narrowness is an element plainly visible in the discussions, and it is equally plain that some of the majority hold that their position will help to quicken and uplift the spiritual faith and hope which they sacredly cherish.

Music as a Factor in Worship.

The Rev. Dr. Swaney of Alton, Ill., who was a delegate to the United Presbyterian Anti-Music Convention held at Pittsburg, Pa., is strongly of the opinion that the result of the agitation will be a split in the church and the formation by the anti-organists of an independent organization. He says the sentiments against the use of instrumental music in divine worship expressed in the resolutions adopted by the convention will be adhered to, and if the General Assembly decides against them a schism will immediately follow. "A great principle is involved," he says, "and there can be no compromise. The tendency of Presbyterianism toward Romanism must be strangled in its infancy. To do otherwise would be an insult to the memories of the fathers of the church, and give a blow to Presbyterianism from which it would take years to recover." Mr. Swaney says they will put their ablest men forward to argue the question before the General Assembly, and if the decision of the majority should be against them, as he believes will be the case, they will put on their hats and walk out. From the best sources available, it is estimated that about one-third of the membership of the church is opposed to instrumental music.

There always have been many very ignorant men and women connected with the various orthodox churches. They are emphatically opposed to all progressive reforms, and any innovation on established usages makes them evolve in their own pretentious mentality some very terrible impending calamity. Instrumental music is regarded by them as sacrilegious; they do not stop to consider that the material which is not incorporated in the human frame is just as precious, so far as its intrinsic worth or value is concerned, in the sight of God, as the sulphur, iron, phosphorus, etc., that enter into the composition of the human organization. Congregational singing alone is good, but instrumental music as an adjunct thereto is all-important, and should never be dispensed with. If the members of a choir possess untarnished reputations, their characters clean and white, so much the better for them; but no one has arrived, as yet, to that point of intellectual acumen that he can detect the impurities of one's life by critically judging of the intonations of the voice in singing. Good music can not always be produced by good men and women. There are excellent vocalists in dens of vice and houses of prostitution. The thief who sat down at the piano and sung, "Home, Sweet Home," melted to tears those who heard him. There was a tender pathos and sweetness in his voice that actually charmed them. That nothing good can emanate from a corrupt source, is an effete and exploded idea. The ferocious bully and blackguard who saved a child from drowning, had a vestige of the angel in his soul, and his achievement was so much to his credit in the Book of Life. The human throat as a producer of music is no more valuable than the old violin which Ole Bull handled with such consummate skill. The former often gives expression to lascivious and amorous songs, and then in the church choir the next day sings forth its sweet tones in anthems of praise to God. Whether God took cognizance of that fact, we do not know, but the congregation in blissful ignorance of such an event, were entranced by the sweet tones it produced.

It is true, however, that music, whether it emanates from the human throat, or the delicately carved violin, or the massive organ, or the piano, is simply the result or outgrowth of the human mind. The retrogression of the Presbyterian church who so resolutely fought against the introduction of instrumental music into that church, did not have intellects capacious enough to grasp that grand fact. You can not separate mind from music; it is the essence of its varied notes and originates them all. Where there is no mind there can be no music, and whatever it produces, whether it emanate from the voice or an instrument, is equally sacred in the sight of God and angels. As the Rev. W. L. Gage well says, it is vain to stigmatize elaborate artistic music as operatic and try to cast it out by giving it an opprobrious name. Music has in itself, and apart from words, no distinctly moral character whatever; it may be light, or it may be solid, but mere sound has no suggestion either of what is good or what is bad. The only test which we can apply is this, does such and such music convey fittingly the meaning of such and such words; is it moulded to it as the garment is to the form? Now it is certain that in religious worship, the very conditions of the case forbid trifling, jocular or trivial words. Religious worship is in its very nature a serious, earnest, even solemn affair. Mr. Gage cannot understand how any man, even the most merry or witty, can import into it that which in the nature of the case is abhorrent to it. All the hymns which will ever do men good, either when sung to them or sung by them, will have an earnest purpose in them. They will not be dull, they cannot be stupid, but they will be devout. And so the music of the church will always

have a true and undesigned gravity and dignity of its own; a tone which successful composers will inevitably catch. They may write music very intricate and very difficult; music which far transcends the abilities of ordinary choirs to sing and of ordinary congregations to comprehend; but they will not write what is trivial.

As no instrument, whatever its nature—a jewsharp, organ, violin or piano,—has a distinct moral character, it can never have a deleterious effect in the hands of church members, unless they so conspire. It can not rise above, nor descend below their exact moral status. It will never give expression to improper music unless they so direct; it will always be obedient to their demands; a willing servant, and an effective agent for the accomplishing of good, though the old, fossilized conservatives of the Presbyterian church possess such darkened minds that they can not discern that fact. Nothing, however, can impede the progressive march of the age, and even the Presbyterian church will realize that fact eventually, and regard instrumental music as one of the absolute necessities of religious exercises.

Teachings of Prominent Ministers on Last Sunday.

Dr. Thomas preached his farewell sermon prior to his visit to Europe at the People's Church, McVicker's Theatre, last Sunday morning. The speaker concluded with a few practical suggestions on how to work without impairing health and shortening life. "People," he said, "could work and think, and it was not very hard to pray too much. It was from slow growth that the hard and knifed fibre came. The slow in early years were often ahead in the race at 40 or 50. We should study the productive value of rest, and not regard it as a mere negative quality from which nothing was derived. Time was the great desideratum with people beyond the fifties and sixties. In mental and spiritual development time and rest were the great producers."

Prof. S. L. Curtis addressed the congregation of the New England Church, corner of Delaware place and Dearborn avenue, on "Perils of a Great City." The speaker illustrated by maps and figures the enormous foreign population in this city, showing that there are eleven foreign cities in Chicago. The evils in these cities were intemperance, mammon, and irreligion, which bred Socialism and Anarchism. In Germany the Socialistic vote in 1871 was over 123,000; in 1884 it was over 700,000. The Germans in Chicago numbered about one-third of the total population, and amongst them, as was well known, were a large number who brought their foreign ideas along with them, and they were now supporting an Anarchist fire-brand, the Sunday Packer. Give Chicago a population of 2,000,000; advance the price so high that the poor could buy no homes; let the foul ideas of anarchy be diligently taught, and we have a prospect none of us dare contemplate.

The announcement that the eminent Unitarian divine, Rev. Edward Everett Hale, would speak at Central Music Hall resulted in every chair being occupied from pit to gallery. "Whoever wants Christian unity can have it at the end of the nineteenth century," he said, "that is if he wants it bad enough to go outside of his house to get it. People must continue to differ in opinions, but that will not break the unity. The hand, the head, and the foot will continue to help each other. I have thought one of the greatest harms to Christianity to-day is the journal devoted to the maintenance of some particular sect. The church of Christ must not be on the defensive or it is lost. It must be on the attack. Christianity is a life and not a mere doctrine."

The subject of Rev. Thomas E. Green's sermon, at St. Andrew's Episcopal church, was "The Majesty of God." He said: "Astronomers tell us that the system of planets visible to us is but one of ten thousand systems, going deeper and deeper into the starry space, stretching away world after world, till thoughts fail to grasp the distance and the mind grows weary with the effort. Infinite space is an awful thing to contemplate, and such is the prophet's picture of the majesty of God. The measuring of time is another thought to follow, to be impressed with God's greatness."

The Workmen's Club of Trinity Protestant Episcopal church, at the corner of Michigan Avenue and Twenty-sixth Street, attended service at that edifice at 7:45 o'clock last night. Rev. L. S. Osborne preached a sermon specially for the members of the club, it being the second annual discourse of this character. His views were peculiar. He said: "I am sometimes asked, 'Will religion feed a hungry man?' As I believe in God, I answer, 'Yes, it will.' An out-and-out Christian on \$10,000 a year is vastly happier than an infidel on \$10,000. Some of the happiest homes I know are very humble ones, and some of the saddest very splendid. The man who starts out with the one idea of being righteous, of loving God and his neighbors, is loved by them. Every man who has faith enough to try this will tell you it is true. Only those sneer at it who have never tried it. As soon as a man thinks he knows better than God, trouble begins for him. This is as true in the ministry as in mechanics or day-labor. Just as soon as a man is willing to place his life entirely in God's hands, God will take care of him."

Mrs. Elizabeth Reed of Jackson, Mich., has fasted for ninety-one days. She is afflicted with internal cancer, and takes two spoonfuls of port wine daily.

The Editor's New York Conference Speech.

Mr. C. P. McCarthy, Secretary and Director of the Parker Spiritual Society of New York City, under date of the 16th writes:

Your recent address before the Spiritualist Conference of this city, deserves to be studied by every honest Spiritualist in America for its manly and eloquent but somewhat unpalatable truths—and while I enjoyed all you said I relished most of all the last. We are fortunate in having so very excellent and accurate a report of this address in the JOURNAL of last Saturday.

The editor of the RELIGIO-PHILOSOPHICAL JOURNAL was not aware that he was being reported and did not know his remarks had been forwarded to his paper until he saw them on his return home, after the paper was published. He would have preferred to have edited them slightly before publication, though on the whole the report is remarkably accurate and the editor is willing to stand by it and to reiterate in even stronger terms all therein contained.

GENERAL ITEMS.

It is said that Maud E. Lord is soon to visit San Francisco, Cal.

Franklin Smith of Dedham, Mass., would like to get a copy of Y. A. Carr's "Philosophical History of the Origin and Development of Vegetable and Animal Life," now out of print.

Rumors come from Washington that President Cleveland and bride intend to make a tour of the lakes in August, on a private steam yacht, visiting Chicago, and possibly Duluth.

It is related of a popular clergyman that he started a dull praying meeting recently by announcing that he didn't propose to act as umpire for a "sleeping match."—Buffalo Christian Advocate.

Jesse Shepard has been holding musical séances at Grand Rapids, Mich. The Democrat of that city, says: "Considered from a musical standpoint, his concert affords an entertainment of the highest order."

Caroline E. Carey writes as follows from Weatherford, Texas: "We need a good medium here. I am at times discouraged in investigating Spiritualism, the proof comes so slowly, and there is so much opposition it is impossible to form a reliable circle."

The name of C. W. Scofield of Jamestown, N. Y., is being freely mentioned in connection with a congressional nomination in the district composed of Allegany, Cattaraugus and Chautauque counties, in the State of New York. Mr. Scofield is one of the largest oil operators in the oil country, and is an enthusiastic Spiritualist.

Geo. H. Brooks writes as follows from Lawrence, Kansas, under date of June 15th: "I lectured twice before the society in Topeka; gave five lectures in Osage City; lectured in Lawrence last Sunday. My trip West has been quite successful. I am to hold a two days' grove meeting in Thompson, Ohio, July 17th and 18th, and am to speak for the Casadaga camp, July 31st and August 1st."

A large rat is said to appear in one of the wards in a Pittsburg hospital a few hours before the death of a patient. It will run under the cot of a doomed person, and, after remaining there a few minutes without any demonstration whatever, it will run away and disappear. In every instance the person occupying the cot died within thirty-six hours after the occurrence. This has caused such consternation that many efforts have been made to poison the rat.

The Spiritualist meetings will be resumed at the Perine Mountain Home, near Summit, N. J., on Sunday, June 27th, and will be held each Sunday afternoon during the season, commencing at 3:30. This will be the first anniversary service, at which Mrs. T. B. Stryker, Mrs. Milton Rathbun, Mr. Samuel H. Terry, and others will speak. Friends residing in New York City and vicinity, desiring to be present, will please communicate with Dr. Perine. All are cordially invited to be present. So writes Dr. Perine.

S. Bigelow of Sanford, Florida, writes as follows with reference to the book, "A Study of Primitive Christianity." "It ought to be read by every thinking Spiritualist and Liberalist. No one can consider himself well informed upon this important subject, unless familiar with the grand work by Dr. James, or the many sources of information from which he calls. I thank Dr. James and the publishers for their valuable addition to sound liberal literature." The price of the book is \$1.50. For sale at this office.

A prominent literary woman of New England, connected with the leading daily paper of her city, writes: "Enclosed is the money for a year's subscription to your truly valuable paper. It is the only reliable spiritualistic paper I have seen in this country. I wish to heartily thank you for the courageous stand you take concerning the vile frauds that are dragging the truths of Spiritualism in the mire. If every journal followed your example, they would soon exterminate the large crop of impostors who are fattening upon the credulity of their victims."

James B. Silkman writes as follows from New York City: "Please do me the favor to correct my personal friend Snipes' report of the New York conference in late number of the JOURNAL. Owing to its brevity, in omitting the pith of my utterances in regard to the Caffrey exposure, I am woefully and totally misrepresented. While Caffrey affords the best opportunity for tests of any of the mediums for materializations, I have seen nothing of the very many personages coming from his cabinet that I deem genuine materializations. I have had but one sitting for slate-writing with him, and then I could get nothing."



## An Astonishing Phenomenon.

The word *phenomenon*, loaded fore and aft with robust adjectives, has become so common that the title of these preliminary remarks may not excite the attention it deserves. Still we hope sufficient interest may be aroused to insure the reading of what follows this introduction. Our esteemed contemporary, *The Banner of Light*, in its issue for May 29th, had a leading editorial under the title of "Exposures," which may truly be regarded as a phenomenal departure from its historic policy. Most encouraging is this sign of new life and appreciation of the situation. We only hope it marks the beginning of a new and better policy on the part of our esteemed contemporary. We almost fear that this "leader" was but the result of a spasm of either sense or desperation. The article bears strong internal evidence that it was not prepared by the veteran editor who permitted its publication. That it was written by some one who has been a close and sympathetic reader of the RELIGIO-PHILOSOPHICAL JOURNAL is plain. But that such an editorial, so completely at variance with what Brother Cephas Lynn would call "the traditional policy" of the *Banner*, was allowed to appear, must be taken as a significant sign of the growth of a healthy sentiment in a quarter where it could hardly have been expected. No matter who conceived the article, the *Banner* fathers it and that is enough: Let our esteemed contemporary put that writer on its regular editorial staff, if he is not now there, giving him liberty to write and publish his highest convictions, and the oldest Spiritualist paper on earth will soon see its world growing brighter. Here in full is the editorial phenomenon:

## EXPOSURES.

It is still the fashion for a certain section of the secular press to hail every alleged "exposure" of a medium as another nail driven into the coffin of that detestable superstition of "so-called" Spiritualism. One of three courses is generally associated with the editorial attitude in such matters: either a willful and persistent misrepresentation of the entire subject, combined with a determination to abuse us at every cost of justice and fair dealing; or we are "sat upon" by the knowing assumption that all such subjects are either delusions or frauds, or an attempt is made to destroy us by exciting the passions and prejudices of the reader against us.

In addition to these "croaking ravens" of the press there is a class of Spiritualists in our ranks who, whenever some trickster is exposed, incontinently tremble in their shoes, thinking that Spiritualism is to be thereby overwhelmed and that all precedent experiences are of doubtful value.

To consider the attitude of the press first: In regard to the general question of "exposures," Spiritualists may safely admit they are under obligations to any agent who may assist them in keeping their glorious faith free from the harpies that are mere pretenders to the possession of that faculty of mediumship, of which we have abundant evidence to prove is as much a matter of fact in the constitution of our nature as any other of the faculties we are possessed of. The many warnings that our own journals have printed is clear proof that the operations of this class of vipers are known as dangers to be guarded against; and though the spiritual press may not deem it bound to become a sort of "Police News," yet as a rule it is not backward in putting its readers on their guard against any trickster who is or has been clearly and satisfactorily demonstrated to be such. All such common tricksters should be left to the attentions of the law—sentimental considerations are unnecessary in such cases—and Spiritualists feel very much the same over the press exposure of such gentry as the most of us do when any other vulgar swindler is pilloried in the public prints.

But Spiritualists have a right to be heard in protest and defense when the exposure of fraud is confounded with the alleged exposure of the fraudulent character of Spiritualism *per se*. Any journal that puts forth such a non sequitur must be classed under one of the suggestions of our opening paragraph, or must be content to be considered as speaking *ex cathedra* on a matter it lacks knowledge or experience concerning, for such confusion of thought could not be possible in the mind of any candid and well-informed editor. When the newspaper in the interests of public morality exposes some commercial fraud, we congratulate it on its public spirit; but when it constitutes itself both jury and judge, all that profess any pretensions to decency reprobate any such abuse of the journalist's prerogative.

Do not misunderstand the point. What has been said so far relates simply and only to actual and unadulterated cheats, who, possessing no particle of mediumistic power, merely pretend to be so endowed. The footpad is a gentleman by the side of such pretenders, who thus literally "steal the livery of heaven to serve the devil in." The "exposure" of such people does not in any way affect the genuineness of mediumship. In the abstract, they are but counterfeiters—the real currency remains undebased.

When, however, we have to deal with the real or assumed confusion that is manifested by the average editor in dealing with the subject of "exposures," the duty of a vigorous protest and an earnest defense asserts itself. The truth of a mathematical axiom is not destroyed by the inability of the student to apply it, nor is the reality of our facts destroyed by the simulation of them in whole or in part by the dishonest or unprincipled. That "A" is no proof that all people lie. Or, again, that "A" speaks the truth is no proof that all people do so. Let this rule be applied to our case, and see how it works out: our axiom is "the reality of spiritual manifestations," which axiom can be demonstrated to any person who will adopt the same conditions that are necessary for their evolution that we have to adopt; professional mediums or pretensed Spiritualists are not required to be present; it is an experimental inquiry into an alleged series of facts, and like any other department of experimental philosophy attention to the conditions pertaining to the experiment is the only *sine qua non*. While our facts are demonstrated by hundreds of honest and upright professional mediums throughout the country, they do not present their greatest claim to acceptance in that connection, since their greatest claim has always been and will so remain, in regard to the phenomena, obtained in the private home circles independent of any professional assistance whatever. Therefore we

emphatically protest against being ignorant, or willfully condemned by wholesale, when that condemnation is based upon a standard we ourselves do not admit. Are the facts true? Can they be obtained by any of us? Are they independent of professional representatives? To all these questions an absolutely affirmative answer can be unhesitatingly returned. When secular editors get these points in their minds, the ignorant or willful confusion they now exhibit will disappear.

A word now to that class of "Spiritualists" (?) who, whenever an "exposure" is reported, tremble in doubt as to the value of their own experiences, and begin to question whether they have not been imposed upon. If you have been so utterly careless in your inquiries as to be uncertain about what you think you saw, if you have failed to make each step firm and secure before advancing to the next, then you are not entitled to be called a "Spiritualist," and we must refuse to accept you as such. Your doubts and fears are the results of your own perfunctory methods of investigation, and your adhesion to our cause is a positive detriment to its progress. One indisputable fact outweighs any number of counterfeits; if you have a indisputable fact, then you have a solid foundation to stand upon.

All real Spiritualists have a multiplicity of such facts. Our facts demonstrate the axiom of the "reality of spiritual phenomena," that is stated above. Exposures, "so called," only expose a simulation of our facts, and thus in no way affect the axiom stated. A Spiritualist who rests his convictions upon incontrovertible fact is not disturbed therein by any alleged "exposure," however much he may be angered by the rascality that attempts to trade therein.

Now as concerns those who, actually being mediums, are (it is alleged) caught defrauding their patrons, what can be said in their regard? Intrinsically there is no more sacredness about a physical science than there is about a chemical or mechanical experiment; a medium is not necessarily a better person than a merchant. In any other walk of life, and professional mediumship being neither more nor less than a means of livelihood, it is judged by the majority of outsiders as they judge any other professional avocation. In the long run the fittest—in this case the most accurate—will survive. Now in this direction, be it noted, the medium depends for recognition, patronage and success upon his or her fitness for the work and honesty in its prosecution, and these qualities failing or being willfully prostituted, ultimate failure and disgrace are only questions of time. The public taint entailed is mostly punishment enough, while the loss of public confidence is of itself a heavy penalty; and when it is remembered that the mediumistic are subject to influences and temptations that stronger people than are they do not always successfully escape, the justice of the case will be met by Spiritualists taking the error one in hand and endeavoring to restate such a one into good standing, always providing such a one is desirous of being so dealt with. But, also, in justice, such cases demand that the delinquent shall not be accepted as a representative of our work until indubitable evidence of reform has been presented. There are two sides to every question, and if professional mediums claim certain privileges and exemptions because of their peculiar circumstances, they must be willing to allow some rights to their clients, for if all the rights are on one side, and the interested one, then mediums must expect to receive the consequences of such a seeming invidious arrangement.

## Cheap Excursion Rates from the West to Lake Pleasant Camp Meeting.

Although the camps at Lake Pleasant and Onset Bay (both in Massachusetts) have been in active operation for a dozen years and have for some years been national, rather than local, in character, favorable railroad rates have never been secured for visitors from west of Buffalo. This drawback, fortunately, no longer exists as will be seen by an official letter from the Assistant Commissioner of the Central Traffic Association herewith published. Two years ago the importance of securing inducements for western people to attend the camps was first officially recognized by the Lake Pleasant management. In the appointment of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL as a member of the Transportation Committee. Of necessity it took time to place before the various railroad officials the data necessary to warrant liberal action on their part; and in the interval, the best that could be done was to get the usual excursion rate to Buffalo, with a ten days' extension of time for camp visitors. This year, however, the editor of the JOURNAL has succeeded in obtaining a much better rate from west of Buffalo than is given by most of the roads east of that point.

For his success in this he desires to thank Mr. Geo. H. Daniels, the able and popular Assistant Commissioner of the Traffic Association, who has heartily seconded the work and without whose earnest co-operation the arrangement could not have been perfected. Those who wish to visit Lake Pleasant, Onset Bay and other camps in New England can purchase tickets to Montague Station (Lake Pleasant Camp) and make that their headquarters. From Lake Pleasant, cheap excursion tickets can be bought to Onset, Queen City Park Camp, and other points of interest in New England.

In making the arrangement it was necessary for Commissioner Daniels to name Montague Station, which is two miles from Lake Pleasant. Instead of the latter, for the reason that Montague is an all-the-year-round station and as such is known to all railroad men. But the tickets will be good for Lake Pleasant. Mr. C. E. Lambert, the efficient General Western Passenger Agent of the Fitchburg Railroad—on which the camp is situated—guarantees that visitors holding these excursion tickets shall be landed at the camp. Mr. N. S. Henry, the Clerk of the Camp Association, will certify the attendance of all who hold the certificates spoken of in Mr. Daniels' letter given below, and return tickets can be had of the ticket agent at the R. R. station on the camp grounds.

The time is now none too long in which to advertise the reduced rates and it is to be

hoped that all interested will see to it that the information is widely disseminated through the Spiritualist press and also through local papers.

The advantages of this excursion rate for all within the territory here-in-below described may best be seen by comparison. The camp excursion rate this year from Buffalo by the N. Y. Central and the West Shore is \$14.50 for the round trip; the regular fare for the same trip would be about \$17.30, hence the rebate is about one-fifth, or a saving of about \$2.80. The regular fare from Chicago to Lake Pleasant is about \$20. Add to this one-third, or \$6.67, the price of the return ticket under our arrangement, and it makes the round trip ticket cost \$26.67 or a saving of one-third of the regular tariff both ways.

The arrangement is a very liberal one, and it is important that the several excursion tickets shall be large enough to warrant the railroad authorities in making the same tariff for next and succeeding years.

This notice, together with the letter following, should be carefully preserved by all who think of going to the camps. At the smaller railroad stations notice of the intended purchase of these tickets should be given early so that the agents may obtain the necessary certificates and tickets not already in hand. The meeting at Lake Pleasant opens on July 31st, and these excursion tickets can be used on and after July 25th.

## CENTRAL TRAFFIC ASSOCIATION.

## Passenger Department.

## COMPOSED OF THE FOLLOWING LINES:

Baltimore & Ohio R. R.; Chicago & Grand Trunk R. R.; Chicago, St. Louis & Pittsburgh R. R.; Chicago & West Michigan R. R.; Chicago, St. Louis & Chicago R. R.; Cincinnati, Washington & Baltimore R. R.; Cleveland, Columbus, Cin. & Ind. R. R.; Cleveland, Akron & Columbus R. R.; Detroit, Grand Haven & Milwaukee R. R.; Detroit, Lansing & Northern R. R.; Grand Trunk R. R.; Indianapolis & St. Louis R. R.; Indianapolis & Western R. R.; Jeffersonville, Madison & Indianapolis R. R.; Lake Erie & Western R. R.; Lake Shore & Michigan Southern R. R.; Louisville & Nashville R. R.; Louisville, Evansville & St. Louis R. R.; Michigan Central R. R.; New York, Pennsylvania & Ohio R. R.; Ohio & Mississippi R. R.; Pennsylvania Company; Pittsburgh & Lake Erie R. R.; Pittsburgh, Cincinnati & St. Louis R. R.; Rock Island & Louisville R. R.; St. Louis & Pacific R. R.; St. Louis & Valley R. R.; Wabash, St. Louis & Pacific R. R.

## OFFICE OF THE ASSISTANT COMMISSIONER.

Chicago, June 17th, 1886.

JOHN C. BUNDY,  
Member Transportation Committee,  
N. E. Spiritualists Camp Meeting Association.

DEAR SIR:—The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago & Alton R. R. between Chicago and St. Louis, on the east by Toronto, Buffalo, Salamanca, Pittsburgh, Wheeling and Parkersburg, and on the south by the Ohio River; but including the cities of Louisville and Lexington and the line of the Louisville & Nashville and the Cincinnati, New Orleans & Texas Pacific Railroads between Louisville and Lexington and Cincinnati, has agreed to make a rate of

## ONE AND ONE-THIRD FARES,

on the certificate plan, for parties attending the Annual Camp Meeting at Lake Pleasant, Montague Station, Mass., July 31st to September 1st.

In order for parties to avail themselves of this concession in rates, it will be necessary for them when going to the Camp Meeting to purchase a ticket through from the starting point to Montague Station, and to request from the ticket seller a certificate showing that they paid full fare for the ticket from starting point to Montague Station.

It will then be necessary for the holder of the certificate to have the Secretary or Clerk of the Camp Meeting Association certify on the reverse of the certificate that the holder has been in attendance at the Camp Meeting. When the certificate has been thus certified to by the Secretary or Clerk, it becomes an order on the ticket agent at Montague Station for a ticket at one-third fare from Montague to the point at which the holder purchased his ticket eastbound.

The certificate will not be honored, however, if presented later than September 3rd, 1886—that is to say, in order to avail themselves of the reduced rate on the return trip, certificate holders must start west on or before September 3rd.

Please give me the name of the Secretary who will certify to the certificates at Montague Station, so that I can publish his name on the circular of information which I will distribute to all the lines in our Association, advising them of the arrangement made with you.

Very truly yours,  
Geo. H. DANIELS,  
Asst. Commissioner.

## A Red Letter Day for the "Chicago Mail."

On Tuesday of last week a fine four-story building on Fifth Avenue was the centre of attraction for several thousand business and professional men of this city. The occasion was the first anniversary of the *Mail* under the management of the Hatton-Snowden Company. The affair must have brought joy to the hearts of the proprietors of this brilliant and aggressive penny paper, for it was a success.

A representative of the JOURNAL modestly threw himself into the surging crowd and was carried upstairs by a sort of squeeze-push that is more agreeable to tell of than to experience. The current of humanity set strongly toward a spacious front room. The cause of this was soon seen, for after enjoying a sensation like going through a twelve-horse threshing machine and rolling through a clothes wringer the JOURNAL man was shot into the room by a thousand-man power from the rear. Here his eyes were dazzled by a gorgeous display of dinner plate, his olfactory greeted with the aroma of coffee, and his gustatory instincts excited by the lavish display of delicate palate-ticklers. Before the bewildered reporter could catch breath his hand was wrung with enthusiasm by Mr. Thaine, one of Lord & Thomas' staff, who at once insisted that his special friend should devour all within his reach. The JOURNAL man felt flattered, and at once did as bidden. His vanity abated somewhat, however, when he observed Thaine go through the same process with several hundred other callers in the space of five minutes. With the rare presence characterizing the *Mail* manage-

ment, Thaine was selected to welcome the throng in the lunch room because he not only knows the name of every good advertiser and newspaper man in town but has a manner so innocent and sweet that it at once dispels the abnormal bashfulness for which Chicago business men are noted.

Major Flynn, the talented adjutant of the Mail army, was exerting his genius to direct the movements of the throng and keep some order and system amid the extraordinary crush. That every man was well fed, introduced to the heads of the various departments, shown the lightning presses, presented with the latest copy of the *Mail* as it fell from the hopper at the rate of three hundred a minute, filled with statistics of paper, ink, stereotyping, presses, speed, etc., etc., convinced that the *Mail* was the most progressive, liberal, courageous and honest paper among all the dailies in town, that all these things were done and well done, was due to the individual efforts of the brilliant Flynn. Col. Snowden is an old-timer here and of course was personally known to a large number of the callers, who shook his hand after each fresh exhibition by Flynn. General Frank Hatton received in the editorial rooms, on the fourth floor, and is no doubt now patronizing some wholesale drug store where "Pond's extract" can be had in large quantities, for the purpose of taking the soreness out of his right arm and hand. The sporting editor declares he had rather meet Sullivan in the ring than to shake hands with such a host again. He says the Hatton-Snowden Company do every thing on such a large scale and with such a rush that it is really wearisome to a gentle, ease-loving, sporting editor. He avers he will resign unless the next annual reception is held in sections. The *Mail's* "club man" early retired from the scene and hid himself in the back room of the Press Club's quarters. He intimates that his corns can stand any reasonable amount of rough treatment, but were not built for use on reception days. The JOURNAL representative felt especial sympathy for the poor new-boys who were staggering up from the basement under huge loads of papers. A copy of the *Mail* on that day weighed about a pound, and was sold at the regular price, one cent, each of the boys had to carry an aggregate weight greater than his own before his afternoon work was done and his profits banked—in the nearest pie factory.

On the whole, The Hatton-Snowden Company should be satisfied with the day. The *Mail* gained new friends, cemented old friendships, and took a fresh start toward doubling its present 40,000 daily circulation.

## The Mineral Springs at Colfax, Iowa.

Once upon a time a sick man escaped from the hands of physicians who were lawfully and conscientiously, yet ignorantly destroying the modicum of vitality left. He traveled thousands of miles and picked up here and there some new life. At last in his wanderings he came to a little prairie town called Colfax, in the centre of Iowa. He had heard of the merits of the mineral springs located there and seen people who claimed that their lives had been saved by a visit to the place and the free and persistent use of the water. The invalid was rather critical and slow to fully credit assertions except after thorough investigation and, if possible, verification by actual experiment. He staid at Colfax several days in early spring, before the summer hotels were open; and the whole-souled landlord of the Mason House took excellent care of him and his family. The mineral spring and bath connected with this house were freely used and with surprisingly beneficial results to all of the party. Though at that time unable to walk more than a few blocks this invalid made a careful investigation of the claims set up for the water. He visited the several springs, talked with the proprietors, sought out invalids and those who were once ill beyond hope of recovery but now in the full vigor of restored health. The testimony was unanimously in favor of the healing power of the water. Mr. S. W. Cole, proprietor of the Grand Hotel, one of the most comfortable summer hotels in town, is a walking intelligence office, and can cite cases of cures by the hundred that have come under his personal observation. Mr. Croft, who acts as host of the Mason House, is an example of the efficacy of the water and cannot say too much in praise of its service to him. Dr. Ryan, owner of the Hotel Ryan, is a regular physician, but prescribes the water freely and says that cases pronounced Bright's

Disease by leading physicians of Chicago and elsewhere, have been cured after use of the water, one case where the patient was expected to die within six weeks. Fry's Hotel is presided over by Mr. Fry who acquired some reputation as a healer during his connection with the late famous Paul Castor of Ottumwa. Dr. Fry showed the writer a collection of crutches and canes which he claimed had been left behind within a few months by patients who had no further use for them. The Hotel Colfax, situated about a mile from the village, is the finest and most expensive house; it is now open for the season and offers all the accommodations and luxuries to be had at any first-class house, all passenger trains stop at this house during the summer. Each of these hotels has a mineral spring and the waters of all are nearly identical in their analysis.

The water stands transportation well, but it is not advisable for one who has not visited Colfax and become familiar with its merits to order it shipped, except in glass. The Magnetic Rock Spring Company makes a specialty of putting up the water in glass, both in bottles and carboys. This Company has put in the best machinery and is prepared to ship 5,000 gallons per day. Mr. W. T. Dart is the efficient Superintendent of the Magnetic Rock Spring Company and will supply applicants with circulars and price lists.

When the writer left Colfax he ordered a supply of the water shipped to him at Chicago. For two months he has given it as thorough a trial as circumstances would permit, and his confidence in the potency of its medical properties has steadily increased.

The people of Colfax are honest and generous; they have not yet learned to rob visitors, as is the case at many health resorts. The village and country about afford pleasant walks and drives. As a quiet, restful, health-getting place, Colfax may safely be commended to those in search of such a resort.

Sufferers from nervous prostration, rheumatism, dyspepsia, neuralgia, and all diseases of the liver and kidneys are quite sure to be helped by the free use of this water. Consumptives and those suffering from heart disease had better let it alone.

Colfax is on the line of the Chicago, Rock Island & Pacific Railway, about an hour's ride east of Des Moines.

## The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousands who have been cured of scrofula by Hood's Sarsaparilla, testify to its wonderful blood-purifying qualities. Sold by all druggists.

The Chicago, Rock Island & Pacific Railway have authorized their agents to sell excursion tickets to any station on this line, July 1st, 4th and 5th, 1886, at a single fare for the round trip, making tickets good for return passage on or before July 5th, 1886, excepting that none will be sold between Chicago or Peoria and any Missouri River station, or any station within 20 miles of the Missouri River, nor will any be sold from a station within 20 miles of Chicago or Peoria to any Missouri River station, or from a station within 20 miles of Missouri River to Chicago or Peoria.

## Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. A Remedy for Pulmonary Affections and Scrofulous Diseases.

Dr. IRA M. LANG—A prominent physician in New York, says:—I am greatly pleased with your Emulsion. Have found it very serviceable in above diseases, and it is easily administered on account of its palatableness.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Pico's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

## Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. All sends, funerals. Telegraphic address, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

SEALED LETTERS ANSWERED by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Chloroform Examinations Free. Eradicate lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

## DO NOT SUFFER

## CATARRH,

for months and years when there is a safe, simple and reliable remedy at hand and within reach of everybody.

This remedy failed to effect a SPEEDY CURE when used as directed.

For full particulars send for Book with testimonials, or call upon

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Medicated COLONY BATH

for the system. Cures a host.

OLD COINS WANTED. We pay as high as \$5000 for certain coins. New 1855 Ohio Guide and a 32 page Catalogue, all for 10 cents. WATCH for CO. 1875-1880.

MRS. M. OHL, No. 459 W. Madison St., DIAGNOSES DISEASES and gives Chloroform Readings.

\$500 will be given to any WOMAN whose Treatment fails to cure Puffing of the Womb, Leucorrhoea or Uterine. Send two 3-cent stamps for sealed circular.

The W. C. NICHOLS MEDICINE CO., Franklin, O.

\$2500 CASH. Agents wanted. 50 cents each. JAY BROWN, Detroit, Mich.

PENSIONS and Claims collected or no 25c sent stamps for NEW ENGL. P. O. sent. BELLER HILLMAN, 1477, Washington, D. C.

DYSPEPSIA. My Remedy sold free. Cures where all else fails. DR. R. M. LAMONT, Lowell, Mass.

WANTED. ANY MAGIC! magical cures, new or second hand. State condition, and price of desired. J. L. 130 C. 1300th Street, Denver, Colo.

ANY GIRL. Can run Marshall's Patent. Cures. BEST made. C. C. BROWN, 1300th Street, C. C. BROWN, 1300th Street.



## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS.For the Religio-Philosophical Journal.  
In Years to Come.

Will the memory of the morn when first I met you,  
In years to come still in your heart remain?  
Like summer sunshine when the world shall fret  
You  
Let thoughts of me return to you again.

I know I was wrong, each tender word to treasure;  
Each smile, and glance, and touch of your dear hand,  
All do, and sad my life, devoid of pleasure  
Must ever be, but you will understand.

And if I were wroth to feel my heart's mad beating,  
Not mine the fault, and this must be my plea.  
Since mine was not the power to stay our meeting,  
Forgive me, Lord, I humbly pray to thee.

I know in that fair land beyond death's river,  
Each soul is free from all the bonds of earth;  
Love pure and sweet my soul may know forever,  
Death only brings my spirit's fair new birth.

QUITTIE.

## Anesthetic Revelations.

In a late number of *Light* there is an interesting notice by A. (Oxon.) of a book just published in America with the above title, and a very interesting personal confession by our great poet Tennyson, regarding his experiences in "waking trances from a boy upwards."

The reviewer also alludes to my conclusions as to the psychical influence of anesthetics as published in the *Religio-Philosophical Journal* (now out of print) and in the *Spiritualist*.

If the view I there take be correct, then we have in the use of anesthetics an experimental and scientific method of demonstrating the existence of the soul as an ego, independent of its bodily tenement, and if so a most profoundly important scientific discovery regarding mental science.

The title of my paper, extending to fourteen pages in my *Religio-Philosophical Journal*, is "Can the Use of Anesthetics Demonstrate the Existence of the Soul?" and the substance of this paper I now give in an abridged form.

1. Many who have passed through the first stages of drowning and have become unconscious to worldly affairs, have had, as it were by a photographic process, an instantaneous picture presented to them of the whole course of their lives, while some have seemed to themselves to have passed into celestial happiness.

2. The same sensations have frequently happened to those who have taken anesthetics in the labors of child-bed or for surgical or dental operations—when great happiness is often experienced, and the joys of heaven, as it were, seen; while others have to themselves seemed to stand outside their bodies, watching with interest the operations of the surgeon on their passive bodies; and this was my own experience on one occasion in 1874, when under the influence of chloroform.

3. Individuals who have passed into trances under mesmeric operations, and have then undergone the severest surgical operations without experiencing any pain, have likewise often experienced at the time scenes of celestial happiness.

4. In the history of ecstatic, that is, entranced martyrs, experiences of a like nature are often recorded. 5. Lastly, Oriental Yogis can, by long training in the practice of retaining the breath, learn almost to asphyxiate themselves, and when so asphyxiated can project the soul from the body, which soul they see as what is called the *disembodied*.

Now these facts, and illustrations of one method—namely, asphyxiation; and produced by drowning; by the chest being filled with the vapor of an anesthetic; by the all but total suspension of breathing which takes place in deep trance; or by the voluntary suspension of breathing as practiced by the Yogis.

By this asphyxia the body becomes, as it were, dead, and an *etheric* tenement for the soul, which then for a time departs from the body and acts as an independent ego.

If this line of argument be accepted, it seems impossible to overestimate the importance of experimentation with anesthetics; for although skeptics may regard the declarations of others regarding their experiences as delusions, some of these "skeptics" may by experiment on themselves be led to exclaim with Sir Humphry Davy, when he took nitrous oxide in 1800—"In the universe nothing really exists but thought and ideas."—George W. H. D., in *Light*.

## Mediums Point out the Remains of a Woman who had Committed Suicide.

To the Editor of the Religio-Philosophical Journal:

Facts are stubborn things. In March, 1885, our little town was thrown into a wonderful excitement by the sudden disappearance of Mrs. Harley, supposed to be temporarily insane. Business was suspended, and search by everybody was made for days and weeks; no money was spared; detectives were put at work, and rivers, creeks, and ponds were dredged. The question was, "What has become of Kate, the wife of an exceptionally excellent husband?" "None," said some, "but in death," said others. "Why can't the spirits decide this vexed question?" Mr. H. said to me and my wife, on the eve of our departure to attend the Anniversary Meeting of the Southern Association of Spiritualists at Louisville, Ky., last March, "If there is anything in your theory, or if in any way you can obtain any information of my wife, it will be thankfully received." I know nothing of the spiritual world, and am skeptical. I promised, if opportunity offered, to do so. He gave me a ring belonging to her. Mrs. Gladding, of Philadelphia, held it in her hand and gave minute particulars of Mrs. Harley's appearance and insanity—a run, a river, a plunge, and then drowning. She drew a diagram of the river, and the island of sand, and indicated that at such a spot, a fleshless skeleton could be found, and that the river was a "black" stream, "black" being identified by the green filling in the front teeth. We then had a sitting with Mrs. M. C. Jacob, a most excellent state-writing medium, living at 430 E. Vermont St., Indianapolis, Ind. She knew nothing of what Mrs. Gladding had said. I slipped the ring into the office—state, unknown to Mrs. J., and we received in writing a most excellent communication addressed to Mr. Harley, her husband, giving the particulars of her disappearance, mentioning the names of husband and two children, father and mother, and that she would all him in obtaining her remains. Then followed a diagram, descriptive of place, island, etc., and this confirming Mrs. Gladding's statements in every particular, only being fuller in detail.

It was very desirable that the remains be found as Mr. H. could make no sale of property, or real estate, or mortgage, etc., under the law. The next medium was Mrs. Dick of Cincinnati. Like Mrs. J., she was wholly unknown to the former revelations. She clairvoyantly saw and described Mrs. H., gave names, condition of mind, manner of death, descriptive of river, locality, etc., confirmatory of the others. This information on our return home, we presented to Mr. H., who determined to search this particular spot as soon as the river receded sufficiently to enable him to do so. In the meantime he commissioned a lady to interview a state-writing medium of Indianapolis, and had a gentleman call on Mrs. Carter, state-writing medium of Cincinnati, both giving the same general information as to insanity, river, etc.

The water having just gone out of that part of the river, it required only an hour or so to search on Tuesday evening (June 1st) to find Mrs. Harley's body embedded in mud, as pointed out by five different mediums. Here it would have remained but for the efforts of her and her spirit friends, aiding her distressed husband in finding it. The first thing Mr. H. did after the discovery was to have a dentist identify the work in her front teeth. Some little clothing around the neck remained, holding a breast pin that was identified. The lower extremities had become detached and lost as Mrs. Gladding had said. How did Mrs. G. know of the gold filling in front teeth, or that the lower extremities would be missing? How did Mrs. J. know regarding a ring or the position of hair found in river, etc.

Fortunately for Spiritualists, I showed my communications given within a double date in *Light*, and that through Mrs. Jacob to a number of reliable persons here, after my return from Louisville, and the main fact is admitted by them that by these disclosures the remains of Mrs. Kate Harley were found, and the heart of husband and friends made glad, and let me add, the claims of our philosophy vindicated. Duplicates, Ind. Dr. E. W. BUCK.

## An Extraordinary Bustle.

It was Exposed at a Materializing Circle.

To the Editor of the Religio-Philosophical Journal:

The following correspondence relative to the Materializing Circle of Mrs. H. H. H. of Boston, Mass., in one of her materializing seances is forwarded in the hope that the public may catch one more word that shall put investigators on their guard against the army of charlatans that infest the ranks of Spiritualism.

HAVERHILL, MASS., May 8th, 1886.

WILLIAM H. HUNTER, Esq., Dear Sir:—

I notice in last Sunday's Boston Globe, your name in connection with the Huxton expose in your city. I trust you will pardon me for troubling you with this note of inquiry in the matter, for I only do so in the interest of truth and justice. Will you give me the plain, honest facts as they came under your observation, which seemed to terminate in an honest exposure of one of the many materializing frauds that infest the ranks of Spiritualism? I feel like just what you would be willing to have appear over your signature in the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, Ill., a spiritual paper that denounces frauds. Most respectfully yours, W. W. CURRIER.

The following reply was received in answer to the above, which speaks for itself.

MANCHESTER, N. H., May 13th, 1886.

W. W. CURRIER, Esq., Dear Sir:—

Your favor of May 8th came duly to hand, and I should have answered before this, but have been very busy. I cheerfully give the information asked for; not only because I wish this first-class fraud to be exposed and exposed, but because I see that there is a disposition in some papers to cover it up and smooth it over. I had attended two of Mrs. Huxton's (so-called) seances previous to the one when she was exposed, but the details of what I saw then would make this letter too long, and are unnecessary. It is sufficient to say that I saw enough to convince me that she was a complete humbug, and was getting rich from the dollars paid in by her credulous dupes. I laid a plan to trap her, with my brother, J. B. Huse, and F. S. Sutcliffe, Principal of one of our Grammar schools, and together we attended her seance at a private house on the evening of April 27th. The circle was formed about eight o'clock, and I waited until about 9:15 before "grabbed."

At the meantime some of the best known citizens of Manchester, who were present, were called to the cabinet and imagined that they recognized some of their departed friends, though in the almost complete darkness it was impossible to distinguish any distinct features. About the time above mentioned, while a supposed spirit form was advancing from the cabinet across the open space in front of the circle, I jumped from my seat, the first cry being, "What my arms about! I found what I confidently expected to find—Mrs. Huxton! She at once gave a scream and her husband who sat beside the cabinet, leaped upon me and tried his best to disengage my hold on the spirit (?) which, I suppose, would have led to dematerialize about that time, but she didn't. Fearing that both of them might prove too much for me before any body else could interfere, I shouted for "help," and in an instant every one in the room was in a pile, pulling at somebody or something until the gas was lighted, which was done by Mr. Sutcliffe, and which showed them that was "up." As my brother sprang to my aid he saw a club in Mr. Huxton's right hand and seized it. Mr. Huxton at once turned upon him and seized him by the throat, but my brother being the larger and stronger man threw him to the floor and he lay there for some time, while I, who was a policeman's Billy about fifteen inches long, from his grasp, and held him there until the gas was lighted, and retired quiet revealed Mrs. Huxton, wearing a white skirt and waist outside her other apparel, struggling to get away from me. I held her until all were satisfied that I had something tangible in my arms, and then let her go, when she jumped to her feet and cried out, "What is this?" to the audience, holding her face, which was whitened by powder, in her hands. On the chair in the cabinet was a small pile of white clothes, and on these several yards of thin muslin or acrim which had been worn by the supposed spirit as lace. Towards the beginning of the seance a "spirit" would usually come out holding this "lace" folded up in a ball, and would, as I was told, be a "lace" and at a time would be let out until it length it reached the floor. That is the way the operation appeared to me the first time I saw it done, but I was gravely informed that the spirit was "weaving spirit lace out of air." I reached into the cabinet and pulled out this lace and the company took it into small pieces and carried it away as souvenirs. I have the little taken from Mr. Huxton by my brother. I shall keep it to remember him by. He had not struck me when my brother seized him, probably, through fear of hitting his wife, in the darkness.

After indulging in a little talk and comment on the affair the company dispersed leaving Mrs. Huxton out of sight in the cabinet. Mr. Amundson, at whose house the affair took place, informed the Huxtons that he would keep them another night, and offered to carry Mrs. Huxton to the station to see if there was a southern bound freight train before morning. While they were gone, Mrs. Huxton, who had become composed, offered to be searched to show that she had nothing about her but that was all right. Mrs. Amundson and a young lady who was present conducted the examination, and were more thorough than Mrs. Huxton expected, for after "quite a search" they found her husband's watch, a ring of a bag and filled with false hair and whiskers, articles of clothing, and every thing that would be needed in giving the manifestations. She then confessed that she had been deceiving everybody. Mrs. Huxton begged so piteously that they would not take her bustle, that they left it with her, but they can attest to the truth of this statement. Mr. and Mrs. Huxton (both of them) 688 Tremont St., Boston, in full name and address) remained at a hotel until morning and left on the 6:30 train for home, and will probably never "materialize" in Manchester. I hear that some of her dupes in other cities will not believe, even now that she is a fraud, but the strongest and firmest Spiritualists in Manchester denounce her now as such, and if necessary I can give the names of those who know and see the facts, and the facts will give the facts substantially as I have related them. Although not a Spiritualist as that appellation is usually understood, I have as firm a respect for the other world and its inhabitants as anyone, and only undertook this affair because I believed her from the beginning to be a fraud.

Hoping that fraud of all kinds may be suppressed and exposed, and comfort and truth, in whatever form it may appear, will prevail, I am, Very Truly Yours, Wm. H. HUNTER.

Jeans, who does not give the name of place or post office address, writes as follows: Our Society here is progressing. We have good workers; among the foremost are Bros. Chase and Smith. One of the pleasantest features of our Society is our socials, which are held on ten second and four Fridays of each month. We have generally one reading; one recitation and plenty of music, which is greatly enjoyed by all. We return to our homes made happier by being there. I must not forget Bro. Lyman O. Howe. His coming among us has been productive of great good. His lectures are grand; ideas and thoughts beautifully expressed. We feel better than ever since his coming. He has a fine voice, and in up us. The death of a friend called him from us on the afternoon of May 18th, but after a ride of eighteen miles, although tired and weary upon his return, he delivered a fine lecture in the evening. Subject, "What We Know, and What We Believe." During his absence in the afternoon, we had a little experience meeting, and our hearts grow warm as each other told of advancement in the cause of love and truth. The good spirits have awakened us and now we must work, build up and grow.

Geo. H. Huxton writes: The JOURNAL brought to me the very able and concise summary of Bro. W. E. Coleman. It requires no effort to say, "Amen." He is the spirit of the right ring, and so is the JOURNAL. I was glad to hear of your return and much improved health. Long may you live to labor for the world's progress.

Julia M. Walton writes: Your fourteen, honest manner of dealing with frauds must win the approval of all intelligent readers and true mediums. In the end, May we be successful in rising our minds of all superstitions, in dealing with the different expressions of this phenomena.

Mrs. D. K. Dille writes: I cannot get along without the good old JOURNAL. It is just what the people need.

## A CONTRACTOR'S GHOST STORY.

How a Man Who Had Cheated Him Came Back After Death to Apologize.

"I never go much on ghost stories," began Contractor Van Dyke at the Clinton House in Uniontown, Pa., the other evening. The old gentleman had been listening with more or less attention to a series of fables being told by the guests of the hotel.

"You don't believe in spooks, then," suggested one of the gathering.

"Well, I don't know," the contractor replied. "My experience in that direction has been somewhat remarkable. I don't suppose you will believe me, but the story I will tell you is true. I can produce a living witness to it, and I will at any time make affidavit as to its accuracy. Two years ago I was building a piece of railroad down in the eastern part of this State. Among the people who furnished me the materials was an old trader in whom I had little or no confidence. As the bills for the materials came in I paid them promptly and took receipts from every man. I knew to the letter the number used. After my contract was completed the old trader sued me for the price of fifty five. The case was tried and I was compelled to pay the money. The old man had sworn to his bill, and little or no defense could be made. When I paid the money I was the old fellow. I told him he had perjured himself. I predicted for him an unhappy ending. About six months ago I was awakened at one o'clock in the morning by the same old trader. It was dark in my room. Just as plainly as I can see you now he was there in life. He awakened me by calling my name. My partner was in a bed in the same room just a few feet from me. I called to him and told him of the visitor's presence. He said he could not see him and laughed at me. He told me I was dreaming and suggested that I go to sleep. While we were talking the old trader called me by name. He said he had been mistaken about the time and offered to return me the money. The vision then vanished. My partner talked with me of the matter before we went to sleep again. The next morning he told the story on me as a joke, but while we were at breakfast the news reached us of the old trader's death. He had died within ten minutes of the time of his visit to me. I have no idea how many more calls of the same character he had to make, but I am satisfied his visit to me was the last one. That story is true as holy writ," the old man concluded. A delicious silence followed his telling, and the party broke up before all recovered.

## Remarkable Dream Vision.

The following remarkable dream vision was sent in to the Secretary of the Psychical Society of London in August or September of last year to be noted by that society:

The Niagara River in full flood suddenly came into view from the American side, and presently the flood abated and was gone, and a group of saw-log floating men were seen wading just above the whirlpool rapids, which had now become so shallow that men might walk across, and one or two more prominent than the others were wading in the rock pools of the bed of the river and seemed dipping landing into the pool and taking something out of it. The day seemed dark and dull, but no snow was visible, but a wooden structure on posts stood on a level with the river on the American side.

Now the floating blocks of ice pointed to the time when the ice would have broken up and the snow would be gone, as the period when this remarkable symbolic dream vision might have the fulfillment, while the stream drying up, the great flood pointed to the time when the great flood of the coming of labor, power, or force and motion by the present railway and other labor strikes over the United States.

Among the other remarkable dream visions sent into the same society early in March last and now awaiting fulfillment is that of the crescent moon, which appeared three times, once on a stormy black cloud in the southern heavens and twice to the north, the last time the crescent passed rapidly to the south by east, or rather it seemed to shoot obliquely south till it neared the ground and was suddenly hidden by a bank of storm clouds, which, when cleared in part, showed no moon but a low mound-like bank or building. During the crescent's first appearance it increased from a tiny thread to about four feet long.

The crescent moon is the symbol of the Mohammedan faith. Its first increasing to the westward on a black ground of storm clouds shows Mohammedan troubles threatened from this direction and again it appears to the north would still show its formidable power, but its finally shooting obliquely to the earth, as it were, and disappearing under a heavy cloud covering, a mound or low building shows that it will not succeed, and most likely will now be vanquished by the Greeks, for the crescent is the symbol of the Mohammedan power which is now about to be finally overthrown.

In April, 1878, the crescent moon appeared to fall to the earth from a stormy sky and the sun rose where it fell. Its following summer Cyprus was invaded by the Turks. This was the first immediate significance of the vision, but it is probable that it has another and wider significance. The sun which rose in its place shows the rise of Christianity in place of the Mohammedan power which is now about to be finally overthrown.

No. 25 Charles St., London, Eng., May 9th, 1886.

Swedenborg.

To the Editor of the Religio-Philosophical Journal:

The glorious old JOURNAL, so full of various, rare and absorbing thoughts, must remain my "magic staff" to hold fast while a demented sphere. May its sterling and efficient leader live to be a hundred years old, and return soon to his arduous duties with renewed physical energy and restored health. I am anxious to observe the progress of Swedenborg and true Spiritualism as the goodness, love and reverence to sun the lonely pathway of our self-denial, fraternally devoted and spiritual seer, Swedenborg, with the sweet blessing of confidence, cheering and beneficent thoughts, which glow and dominate the noble heart. Oh! that every benefactor of the race could walk to old age under a guardian banner that could never swerve! I regard with an intense reverential respect those who have lived useful, true and beautiful lives.

It appears to me that the great lawyer, Mr. C., saw those defects which he points out in the character of Swedenborg in the speculative nature invented for himself. Apparent is the fact that the purer and more blameless the paths which reformers choose for themselves to walk in, the more unselfish and correct they order their lives, and the nearer they live to God, the keener and sharper is the eagle's vision that pursues them for a prey. If it is wrong to slander those who have aimed to live right here and have carried out the wise ideal, how unseemingly profane, how inexcusably mean, to denigrate the seculchre of the Saint, beyond a century after its first best rest in holy peace! In law, in literature, in practice forty years could be thus guilty. If Spiritualism and its best teachings are true, and I am sure that they are, the records of the slanderer's own dreams, by the universal photographer who never makes the least mistake, will confront him in the life to come and the guilt between the life of the saint and that of the sinner revealed.

May's Landing, N. J. ANGELICA WATSON.

## A Haunted House.

To the Editor of the Religio-Philosophical Journal:

We have a haunted house near America, Indiana. The occupants can't keep the doors shut. There is frequently a rumbling noise heard in different parts of the house, and raps in different places. The occupants fasten the doors, and they come open through the action of some invisible force. Some times some one will knock at the door on invitation to come in, but will open, and a noise as if some one walking could be heard. Two of the inmates of the house are mediums for writing and table tipping; they are church people.

Colburn, Ind.

John Lindsay writes: I like the JOURNAL, also its contributors, in whom there is a mine of wealth better than gold, and amongst whom I could pick out a small army of better men than old David was. In fact, I consider it safe to take the JOURNAL for my guide.

M. A. Clancy writes: I am glad to see the JOURNAL alive to the higher aspects of Spiritualism; its practical, spiritualizing effects on men's lives here and now. Some people think it is only a wonder-work.

## A Strange Coincidence.

(Atlanta Constitution.)

The superstition connected with photographs is well known. When the first "ambrotypes" were gotten out the superstitious were wont to watch them with suspicion, the mystery of the thing adding to this prevalent superstition. Many were the yarns of pictures fading after the subject was dead, and I know of a widow of a Confederate soldier who believes till this day that the mark that suddenly appeared on the portrait of her husband was an omen of his death in battle among the far away hills of Virginia.

Then there was a ghastly picture, in which a shadowy face appeared behind the real picture, gradually developing until the first face was lost in the outlines of the spiritual usurper. All these things are well known, but the most conspicuous and most recent instance of coincidence in regard to a picture and its original was told me to-day.

Prof. A. T. Lyon is a well-known artist, standing very high in the profession, and known in all the principal cities in the State. When Bishop George F. Pierce celebrated his golden wedding, Prof. Lyon went to the scene of festivities well equipped with a fine, large camera, and extra large plates to photograph the remarkable scene. On the grounds he erected a pavilion, floored it with a carpet covered with masonic emblems, and to be sure of correctly timing it, he first took a picture of the court house, forwarded it to Atlanta and had a friend to develop it and telegraph the result. The friend did so, and dispatched to him that it was all right.

Well satisfied with his arrangements, he had the bishop and wife and the forty-eight descendants, besides numerous friends, assembled in a group, and the photographer obtained three fine, large negatives of the wonderful assembly. The work was well done, and the artist congratulated himself on the success of his venture. He brought the negatives to his studio in Macon.

Well contented with his arrangements for copyrighting his great picture, and meanwhile the negatives, securely boxed, reposed on a shelf in his dark room. The box was, perhaps, a third wider than the shelf on which it rested. For many months it rested there in perfect safety. Suddenly the announcement that the grand old man is ill and dying, casts a shadow of sorrow on the artist, and the college girls visited the studio, and the artist told them of what a good snap he had on his photograph, which he had just arranged to publish. He brought out the negatives and showed them to the young ladies, and then carried them back to the dark room and placed them on the same shelf where they had reposed so long. Returning to his work-room he began retouching some pictures, when suddenly he heard a great crash, and, rushing into the dark room, there lay the beautiful negatives smashed into a thousand pieces. His grief was terrible, but an additional pang was added to it when, in a few minutes, came the telegram announcing that Bishop Pierce was dead. The negatives were broken just as the spirit of the grand old Christian hero took his flight. It was a strange coincidence, to say the least.

## The Psychical Wave.

Truth is terrible. She will have her way. One law is as inexorable as another law, and the mind that falls from infatuation with one, to keep in relation to another, is brought up short, somewhere, by the very constitution of things.

One thinks of this not for the first time nor for the last, but especially in watching the course of the current of progress with which it is our fortune to be contemporaneous. No alert observation would deny that the cause of phenomena which, for lack of a wiser term, we have taken to calling psychical, has come to the front of thought. That it is no longer a sign of culture to ignore the inexplicable—this is understood. The ghost is not now regarded as the nursery; he is invited to the library. Coleridge's "Dejection" is not now a relic of the servant's sitting room; they are respectfully bowed over to the metaphysician.

The force which makes a parlor table rise half way to the ceiling, with a child on top of it, or the mystery which qualifies a stranger in a back street to tell you at first sight the name of your dead, or the secret of your heart, is no longer relegated to the logic of the medium, or the attention of liberal scientific men on both sides of the sea. Nothing has overthrown the cult of superstition; it has gone above the level of what we call a craze or a fashion. It has reached the dignity of an intellectual current. All momentum has its equivalent force. What is the philosophy working beneath the psychical wave?—Elizabeth Stuart Phelps in *Forum* for June.

## At the Home of Mrs. Helmick.

To the Editor of the Religio-Philosophical Journal:

In a recent number of your very valuable paper I saw a notice of the death of Mrs. Helmick, of Washington City, whose young granddaughter was at one time the possessor of wonderful mediumistic powers. At her pleasant home at certain times, friends of the family were invited to be present at seances, which were certainly unique of their kind. The little room in which the circle was held was quite small, and the table, a very low one, was placed in all respects, as by herself in a small chair. No admission fee was ever required, and it is impossible to imagine that there could be any co-operation, fraud or trickery on the part of the family.

On two occasions, I heard the audible whispering speech by little Toley, the child spirit; of other relatives of the family, gone before, and, notably the mother, Mrs. Helmick, as is the case with a powerful Indian spirit, who long ago passed to the happy hunting grounds.

Mrs. Helmick was a gentle, sweet faced woman, and excelled a mother's loving care over the child Toley, now a young lady. If I am not mistaken she was all the mother the child ever knew; her own mother dying while Toley was very young.

Mrs. Helmick's faith in the care of unseen spirits over mortals, was very great. She had been ministered to on occasions of illness in a very remarkable manner, and seemed always conscious of spirit presence. This latter fact lent to her manners and her very presence a gracious charm which was very sensibly felt even by strangers, and having been her once they were always anxious to meet with her again.

I am sure the transition for her must have been like going from a pleasant home to eternal mansions, and I trust the power of the gentle girl who was so dear to her will be rather strengthened by the departure of one who seemed an angel even in the flesh.

Palmer, Pa. A. B.

## A Fraud.

A dead beat, claiming the name of Eddy, advertised that he would produce astonishing spiritual manifestations at Good Templar's Hall, on Saturday evening, the 29th ult. Believing the thing to be a fraud but thinking there might be a difference of opinion in relation to the manifestations, we attended for the purpose of being able to express an opinion on the fact in case any question in regard to the character of the manifestations. The man—thing we should say—gave himself away in the start by saying that he would be unable to produce the manifestations advertised on account of the non-arrival of many of his appliances. He then proceeded to perform a few stale rope tricks any of which could be easily explained and duplicated by a novice.

As one of the rope tricks he had intended to make a verbal report at the conclusion of the farce, but the spirit and temper displayed by the victims of the impostor determined us to avoid a scene which would have been very disagreeable to the many ladies present. The creature richly deserved a coat of tar and feathers but Mustang was spared social scandal by withholding his just deserts.—Society Drive.

An odd character lately died at Marlboro, Mass.—George (Glebe), a musical inventor, who taught himself to play various instruments when a child. He built many church organs, manufactured his own steam engine and machinery, and never failed to solve all mechanical problems presented to him. He once contrived a musical rocking chair that gave out music when it was rocked. Years ago he became a member of a rock band, and everything he heard disparaging to the Unitarian Church.

## Ex-Judge Cross Denies It.

To the Editor of the Religio-Philosophical Journal:

Why is it that you lose no convenient opportunity to advertise me as the apostle of fraud and deception on the part of mediums or pretended mediums? Is the avowal of my belief in the materialization of spirit forms—the transfiguration of, and personation by mediums under certain conditions, so opposed to the JOURNAL's policy as to induce the typographical sneers in which it is wont to indulge? Is its plane of action so narrow as to admit of no diverse opinions upon questions which depend for their solution upon laws with which the wisest among us can claim only a slight acquaintance? I have never attended one of Caffray's seances, nor written a word which points to him as a medium. On the contrary, I have on at least one occasion, called attention through the press to his misstatements. It has never been my custom to either patronize or recommend a medium whose methods are not such as to give confidence in his integrity. From what I learn of Caffray, I do not know and do not believe that he ever had a genuine materialization at any seance over which he presided. To-day he stands as a self-confessed impostor, and to this extent, I am satisfied to take his word, and would suggest that other Spiritualists do the same.

NELSON CROSS.

New York City, May 27th, 1886.

We are glad to give Judge Cross space to correct the editorial error which coupled his name with the defenders of Caffray. We sincerely regret the mistake, though it seems not so strange it should have occurred when one recalls that Judge Cross has in years past been an ardent defender and patron of such a creature as Carrie M. Sawyer, and of others no better than Caffray.

The JOURNAL is ready to seriously consider the claims of "transfiguration," etc., when evidence worthy of a moment's attention is offered that such phenomena occur. But no such evidence has thus far been offered by Mr. Cross or any other patron of tricky mediums. Judge Cross will find as little profit in delving for spiritual knowledge amid Sawyer rubbish as he did in diving for sunken treasure some years ago.

## Notes and Extracts on Miscellaneous Subjects.

Nevada still has 1,500,000 acres of land for sale.

An Anglo-American bar has been opened in Berlin.

The camp meeting fever in Iowa is more vigorous this summer than ever.

The New York girl elopes with the coachman; the Boston girl prefers a detective.

Last year the American Bible Society printed 1,434,440 Bibles and New Testaments.

The females in the West Virginia Penitentiary are paid 25 cents a day and the males 50 cents.

When run to its full capacity at Akron, Ohio, match factory turns out 67,000,000 matches in one day.

A Blackhawk, Iowa, County farmer, seventy years old, is tottering a thirteen-pound baby, his first. His wife is fifty.

John the Baptist was found dead in Davenport, Iowa, the other day. He had a bottle of Council Bluffs whiskey in his pocket.

Chauncey Depew is authority for the story that a woman on Long Island said that she had eaten so many claims that her waist rose and fell with the tide.

An unknown and mysterious disease is carrying off the jack rabbits in Inyo County, Cal., very fast. Their bodies lie in great numbers all through the sage brush.

Georgia is likely to be known as the Mother of Evangelists. Rev. J. H. Munda is her latest product in this line, as he is said to be doing a great work at Columbia, Tenn.

Tornadoes have so scared the citizens of Meriden, Ill., that they talk of building a huge "cyclone cellar," where the whole town can take refuge when a windstorm comes along.

A North Carolina guinea had a nest in a hedgehog. A crow discovered it, and after trying in vain to break an egg with its beak, clenched one in its claws, and flying up forty or fifty feet in the air, let it fall, and thus accomplished its purpose.

A Presque Isle man's house took fire the other day. His neighbors not only assembled and helped him put out the fire, but stayed and rebuffed the roof, which was burned, and took up a collection to pay for the shingles, the whole being finished before night.

Thomas Cary of Fleckhill Hook, New York, insists that he has a hen turkey for three weeks past had laid one egg every day except Sunday, and then laid two. He says he can't be mistaken, because there is no other hen turkey anywhere about that neighborhood.

Dr. J. Milton Bowers, the San Francisco physician who was charged with murdering his wife, has been found guilty and sentenced







**EVE.**

CAL PYRAMIDING MOVER, Orange.